



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

### Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

### About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>



**Andover Theological Seminary**



**ANDOVER-HARVARD THEOLOGICAL LIBRARY**

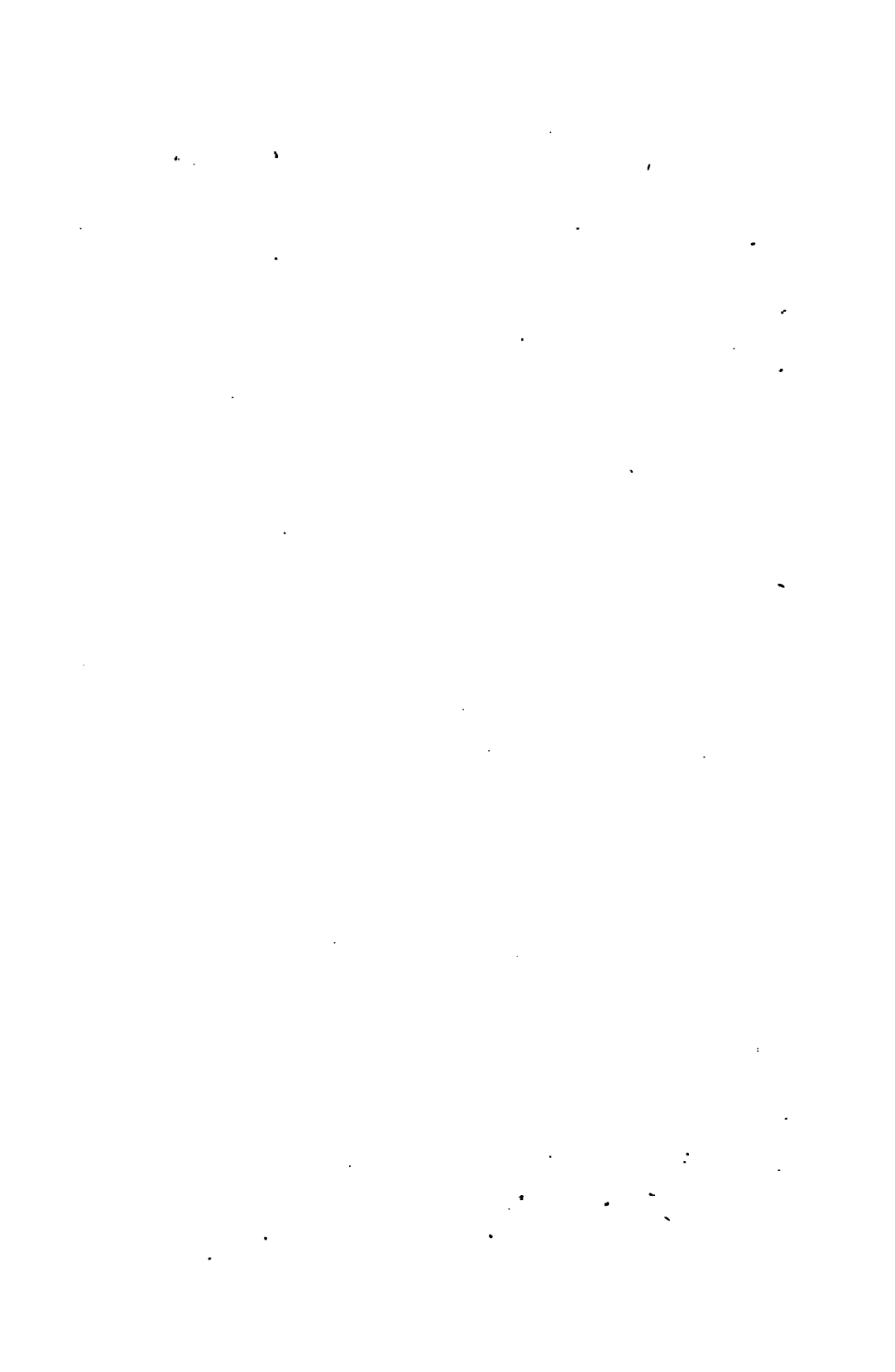
**MDCCCCX**

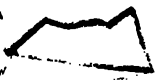
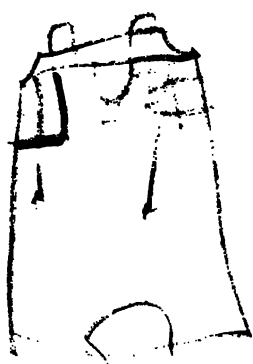
**CAMBRIDGE, MASSACHUSETTS**

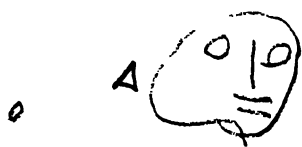


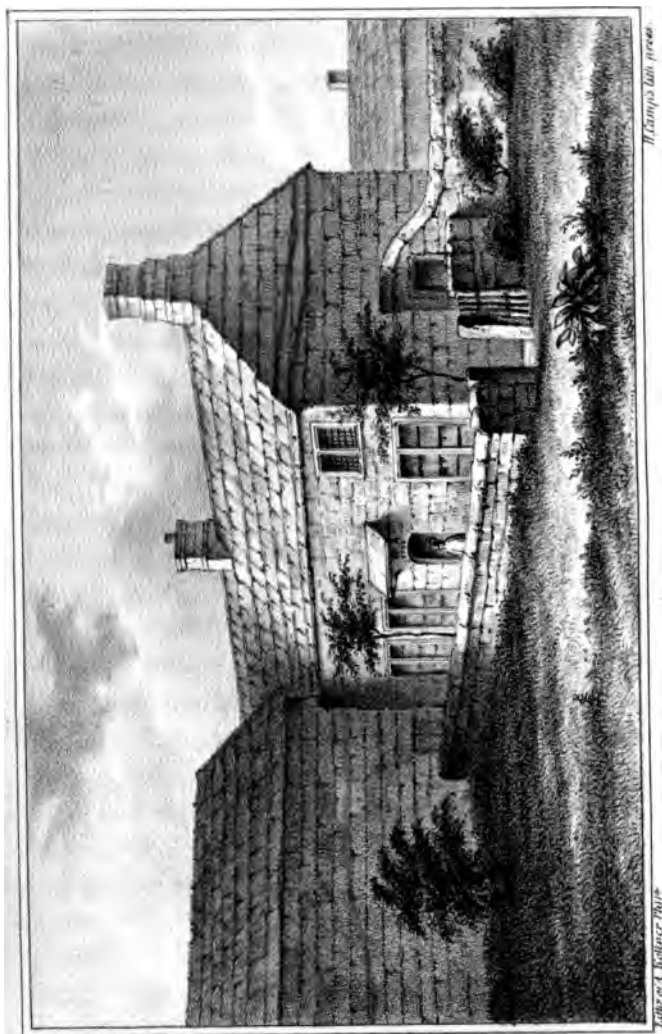












*W. Camps del. sculp.*

**FRIENDS' MEETING HOUSE AT AIRDON.**

*Longworth. 347 Market Street. Phil<sup>da</sup>*

*John A. Ketcher Phil<sup>da</sup>*

*W*

THE  
LIFE AND CORRESPONDENCE  
OF  
WILLIAM AND ALICE ELLIS,  
OF AIRTON.  
BY JAMES BACKHOUSE.

*Al.*

~~~~~  
The memory of the just is blessed.—Prov. x. 7.  
~~~~~

SECOND EDITION, REVISED AND CORRECTED.

PHILADELPHIA:  
HENRY LONGSTRETH, 347, MARKET STREET.  
LONDON:—CHARLES GILPIN.  
1850.

ATWOOD-HANFORD  
THEOLOGICAL LIBR  
CAMBRIDGE MASS

February 1925

A72, .820

## PREFACE.

---

THE names of William and Alice Ellis, had long been familiar to the editor of this volume, in connexion with a fund for putting out apprentices, provided by these individuals; and he had heard traditional anecdotes of their benevolence and piety, but was far from justly appreciating their character, until he met with a manuscript, the property of Settle Monthly Meeting, containing their correspondence. The perusal of this manuscript threw a light upon their character, and on the history of the Society of Friends, at the period in which this worthy pair lived, which deeply interested him; and he became impressed with the belief that benefit would arise from making this correspondence public. The Friends of Settle Monthly Meeting concurred in this belief, and readily allowed the letters to be copied for this object. These letters had originally been transcribed, probably under the eye of William Ellis, with such great care, that they required little correction for the press, even of a verbal character. With the exception of a few passages and a very few of the letters, which did not contain interesting matter, they are here presented to the reader.

Short biographical sketches of the correspondents of William and Alice Ellis, and of persons mentioned in the letters, have been copiously introduced by the editor, under the impression that some knowledge of such parties adds much to the interest of this kind of correspondence.



The other materials interwoven with the letters, and relating to the life of William and Alice Ellis, have been gleaned from various sources; they are but scanty, yet they help to depict examples of Christian faith and practice well worthy of imitation.

The names of places and persons are variously spelled in most ancient records; the spelling of them adopted in this volume is that of modern maps and printed documents.

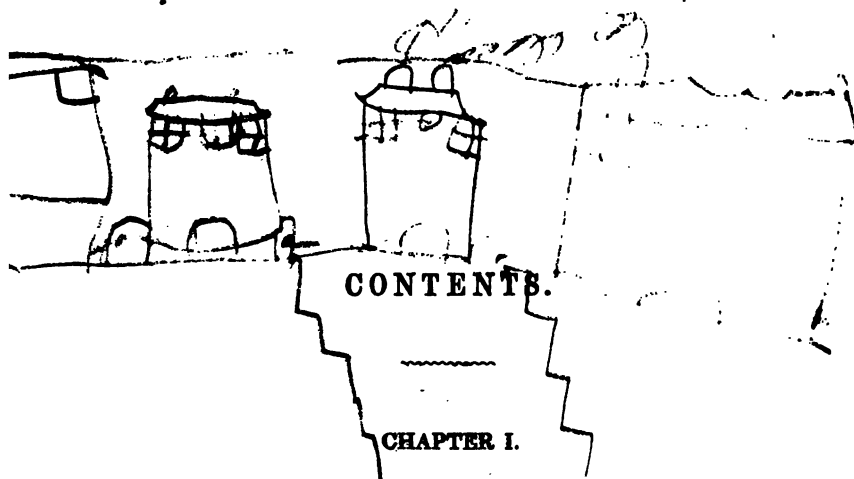
In describing the travels of Friends on religious service, their journeys are frequently mentioned by the editor as "apostolic;" his object in adopting this term was to mark such journeys as being undertaken in the true spirit and liberty of the Gospel, according to the apostolic practice, before the restrictions imposed by man, in the early days of the corruption of Christianity had limited the religious labours of individuals to "their own parishes and districts," and thus introduced a system greatly interfering with that compliance with the requirements of the Holy Spirit, which the true Christian minister often finds laid upon him.

A notice of the first gathering of the Society of Friends, in the district comprised within Settle Monthly Meeting, is introduced as an appendix, under the apprehension that it will be read with interest in connexion with the other portion of this volume.

The editor ventures to hope that few will peruse this record of the dedication and zeal of many in time past, without having their own devotedness to the Lord deepened, and their zeal quickened for the promotion of his cause.

YORK, 10th of 5th Mo. 1849.





Locality of Airton—Parentage of William Ellis—Meeting held by R. Haydock—Convincement, Character, and Settlement of William Ellis—Commencement of his ministry—Marriage—Character of Alice Ellis—Notices of John Richardson and Mary Frost—Letters from John Reel, Thomas Gwin, and James Tatham—Birth and death of Jonathan Ellis.....	Page 11
---	---------

## CHAPTER II.

Certificate to Ireland—Letters to Alice Ellis; to Friends of Settle Monthly Meeting, from Samuel Randal and Joseph Pike, and to Alice Ellis—Notices of Thomas Trafford and James Dickinson .....	20
--	----

## CHAPTER III.

Letters from Wm. Edmundson; to Wm. Edmundson; to John Wynn; from Wm. Edmundson; to Wm. Edmundson; from William Ellis to his Servants; to J. Tomlinson; to some Friends in Ireland, with a notice of the building of the Meeting-house at Airton—Testimony respecting Roger Haydock .....	31
--	----

(v)

## CHAPTER IV.

- Certificate to America — Aaron Atkinson — Letters from John Tomkins to William Ellis; from William Ellis to Thomas Aldam; to John Hall; and to Alice Ellis—Memoranda made at sea—Letters from Francis Plumstead; John Tomkins to Alice Ellis; William Ellis to Alice Ellis; to Thomas Aldam ..... 51

## CHAPTER V.

- Letters from America to Settle Monthly Meeting; Alice Ellis to her husband; William Ellis to his wife—Aaron Atkinson and William Ellis separate—Letter from Aaron Atkinson—Anecdote from Thomas Story's Journal—William Ellis to Thomas Johnson ..... 71

## CHAPTER VI.

- Letters from Alice Ellis to her husband; Adam Squire to William Ellis; William Ellis to Simeon Wilkinson; to Alice Ellis; Theodore Eccleston to William Ellis; William Ellis to Adam Squire ..... 88

## CHAPTER VII.

- Notes of a Meeting of Ministering Friends, at Burlington, West Jersey—Letter to Alice Ellis—Epistle to Settle Monthly Meeting—Letters from Theodore Eccleston to Alice Ellis; to Friends appointed as Overseers; Alice Ellis to her husband ..... 102

## CHAPTER VIII.

- Notice of John Field—Letter from John Field to Alice Ellis; and from Aaron Atkinson to William Ellis—On the Payment of Ministers—Letter from William Ellis to his wife—Notice of Daniel Gould and letter from him to William Ellis—Notice

CONTENTS.

vii

of John Bowstead and letter from him to Alice Ellis—Letter from William Ellis to John Wynn .....	120
---	-----

CHAPTER IX.

Letter from William Ellis to John Chanler and Samuel Bound— Notice of Phineas Pemberton—Letters from Phineas Pemberton and William Gabbitus to William Ellis; from John Tomkins to Alice Ellis—Notice of Gilbert Thompson—Letters from Gilbert Thompson to Alice Ellis; from William Southebe and Rowland Ellis to William Ellis—Notice of William Fishbourn—Letters from William Fishbourn and Griffith Owen to William Ellis— Notice of Anthony Morris—Letter from Anthony Morris to William Ellis—Notice of Samuel Carpenter—Letters from Samuel Carpenter and Richard Johns to William Ellis—John Cowgill to the Offspring of Believing Parents .....	132
---	-----

CHAPTER X.

Letters from William Ellis to Theodore Eccleston, William Ed- mundson, and Richard Johns—Notice of John Haydock—Letter to Samuel Galloway and others; to William Ellis from Gilbert Thompson—Notice of Richard Hill—Letters from John Tomkins and William Edmundson .....	152
---	-----

CHAPTER XI.

Yellow Fever—Notices of Thomas Duckett and Thomas Mus- grave—Letters from Nicholas Waln and William Fishbourn— Notice of Roger Gill and his death—Letter from Samuel Car- penter—Notice of Edward Shippen—Letter from Edward Shippen—John Slack to Alice Ellis—Letters from John Tomkins and Theodore Eccleston—Notice of John Wynn—Testimony of William Ellis respecting John Wynn .....	170
---	-----

## CHAPTER XII.

Letter to William Ellis and Aaron Atkinson from several Friends in New England—Letters from Samuel Galloway, John Tomkins, Samuel Carpenter, William Edmundson—Notice of Joseph Scarth—Letters from Joseph Scarth and Aaron Atkinson to William Ellis—William Ellis to Richard Johns and Samuel Galloway .....	186
--	-----

## CHAPTER XIII.

Visit of Samuel Bownas to William Ellis—Notices of Samuel Bownas, James Wilson, Gilbert Heathcot, and Jannet Stow—Letter from Gilbert Heathcot—Notices of John Butcher, Robert Huberstie, and James Waithman—Remarkable Fungus—Letters from John Tomkins, with an extract of a letter from John Richardson—Notices of John Taylor and Jeremiah Grimshaw—Letter from Theodore Eccleston—Notice of John Bowron, and letter from him—Notices of Isaac Alexander, Thomas Pearce, George Rook, John Ecroyd, and Lawrence King—Letter from Isaac Alexander—Letter to Nathan Newby, containing advice respecting the Scriptures—Notice of Thomas Rodman—Letter to Thomas Rodman .....	201
--	-----

## CHAPTER XIV.

Notice of William Biles—Letters from William Biles and Nathan Newby—Notice of John Estaugh—Letter from Francis Tomes—Notice of Thomas Thompson and letter from him—Notice of Josiah Langdale—Letter from John Tomkins—Notices of Henry Gouldney and Ann Wilson—Letter from Henry Gouldney—Notices of John Fothergill and William Armistead—Letter to Richard Johns—Letters from William Armistead, John Rodman, and Thomas Aldam—Notice of Sir John Rhodes, and letter from him .....	223
---	-----

## CONTENTS.

ix

### CHAPTER XV.

Letter from Francis Plumstead—Notice of Thomas Wilde—Letter from John Tomkins and others—Notices of John Blaikling and James Baines—Letter from William Edmundson—Notice of Samuel Bownas—Letter from Anthony Morris—Letter to Abraham Green—Letters from William Armistead and John Fothergill .....	244
---	-----

### CHAPTER XVI.

Remarks on Wrong Spirits—Notice of Susanna Freeborn—Letters from Leah Newbery and Richard Johns—Notices of Thomas Wilson and Joseph Glaister—Letter from Samuel Jennings—Notice of John Gratton and letter from him—Letter to Francis Tomes—Letter from George Rook—Notice of George Knipe and letter from him—Letters from Wm. Edmundson and Thomas Rodman .....	259
---	-----

### CHAPTER XVII.

Notice of a Yearly Meeting at Lancaster by John Kelsall—Decease of William Ellis—Notice of Abigail Stott—Remarks respecting the recording of Ministers—Ministers in Settle Monthly Meeting cotemporary with William Ellis—Abigail Stott's Testimony respecting William Ellis .....	276
--	-----

### CHAPTER XVIII.

The Testimony of Alice Ellis concerning her husband—Thomas Thompson's Testimony concerning William Ellis—A brief Account of the Life and Death of William Ellis from Settle Monthly Meeting—The Testimony of York Quarterly Meeting concerning William Ellis...	284
---	-----

**CHAPTER XIX.**

Meeting-house at Airtou—William Ellis's house—Provision for the Free Entertainment of Ministering Friends—William and Alice Ellis's Gift for Putting out Apprentices—Alice Ellis's Legacies and Arrangements for the Entertainment of Friends— Decease of Alice Ellis, and Testimony Concerning Her—Present state of Airtou Meeting, and Settle Monthly Meeting .....	299
APPENDIX .....	309

THE  
LIFE AND CORRESPONDENCE  
OF  
WILLIAM AND ALICE ELLIS.

---

CHAPTER I.

*Locality of Airton. Parentage of William Ellis. Meeting held by R. Haydock. Convincement, Character, and Settlement of William Ellis. Commencement of his ministry. Marriage. Character of Alice Ellis. Notices of John Richardson and Mary Frost. Letters from John Real, Thomas Gwin, and James Tatham. Birth and death of Jonathan Ellis.*

Among the grassy hills in the upper part of Airdale, in the West-Riding of Yorkshire, a group of villages, named Airton, Calton, and Scothrop, lie in close contact with each other. These villages are six miles east of the town of Settle, they are included in the parish of Kirkby Malhamdale, and are near to the remarkable limestone cliffs of Malham Cove and Gordale Scar. In one of these villages a cotton manufactory is now carried on; but in former days many of the inhabitants were hand-loom linen-weavers. Of this class, in the 17th century, was Stephen Ellis, of Calton, who had several children, and whose son William was born on the 5th of the 8th month, 1658.



William Ellis lived with his father until he attained his sixteenth year, and he then removed to Skipton, having engaged himself to John Stott, of that place, who was also a linen-weaver, and who, with his wife, had joined the Society of Friends. Two years after William Ellis had removed to Skipton, Roger Haydock, of Penketh near Warrington, in Lancashire, appointed a meeting at Lower Bradley, two miles from Skipton. This meeting was attended also by Eleanor Lowe, afterwards the wife of Roger Haydock, and her cousin Elizabeth Hodson, both of whom had likewise received gifts in the ministry, in the exercise of which they were travelling. William Ellis having heard of this meeting, signified a wish to attend it, which was readily acceded to by his master and mistress. Eleanor Haydock describes this meeting, in a Testimony concerning her husband, published in 1700, as "a good meeting, where William Ellis and some others were convinced."

Abigail Stott, the wife of the master of William Ellis, in a notice respecting the convincement of the latter, describes him before attending the meeting at Bradley, as being in bondage to the spirit of the world, and much carried away by folly and vanity; but afterwards, not only as convinced of the way of truth and righteousness, but as being, in a good measure, brought into obedience to the same; and maintaining a humble, peaceable, and self-denying life, circumspect both in his words and ways, lest he should offend the Lord." She also says, that he was a good example to her servants, and a reprover of vice and the appearance of evil in her children, whom he often restrained from vanity and that which corrupts youth; that he often laboured with his hands when he might have slept, in order that he might

get to meetings; that after he had done his work, he often retired into places more free from noise and hurry; that he loved honest-minded Friends, and all the neighbours who were in any measure well-minded, whether rich or poor, but was especially a visitor of the needy; that through faith in Christ Jesus, he denied himself of the glory and friendship of the world; and that he often suffered and was reviled for confessing Christ before men.

The particulars of the sufferings of William Ellis for conscience' sake, beyond the common restraints made upon Friends for refusing to comply with the unjust, but legalised demands, for the compulsory support of a national church-establishment, do not appear to have been recorded, except in one case. In this case, Abigail Stott says, that "as he was passing through Skipton, to attend a meeting for worship with his friends, he was taken by violent hands, and imprisoned in the tolbooth." How long he remained a prisoner does not appear.

When about twenty-one years of age, William Ellis removed to Airton, where he resided during the remainder of his life. There is reason to believe that in his settling at Airton, he established himself in a very humble way as a linen-weaver; but that by industry and good economy he gradually improved in his temporal circumstances, until he became a master-weaver, employing a considerable number of men. He was liberal, according to his circumstances, when his means were small, and his liberality increased with the increase of his means.

Soon after his removal to Airton, he came forth in the ministry, bearing a public testimony to the Truth of which he was made a partaker, and in which he walked uprightly,

so as to be a good example. In process of time he became an able minister of the Gospel, and a diligent labourer in the vineyard of the Lord. He cherished a deep concern for the maintenance of Gospel order in the church of Christ, and while but a young man, began to express what was upon his mind in meetings for discipline; but not being forward to speak in these meetings, and having a reverent regard for those who were in Christ before him, and being careful to speak in the fear of God, and in a sense and savour of the divine life upon his mind, and demeaning himself with great humility, his labours were well received.

In the early part of 1688, William Ellis was married to Alice Davie or Davy; he was then about 30 years of age. Of the early days of Alice Ellis no account appears to have been preserved; but she proved a true helper to her husband, and was zealously concerned for the promotion of the cause of Truth; and for this object, cheerfully gave him up to travel in the Lord's service; and she heartily united with him in acts of hospitality and benevolence: she also became a minister of the Gospel, and several times accompanied other Friends in religious visits to different parts of the country, but her labours were chiefly exercised in her own meeting and the other meetings of Friends within the monthly-meeting of Settle.

William Ellis travelled in the work of the ministry into various parts of England; but though he had the unity of his Friends in these apostolic journeys, no record of them, at that early period of the Society, appears on the minutes of the monthly-meeting of Settle, to which he belonged; he visited the eastern parts of Yorkshire in 1686; and the following letter from John Real, a Friend of Falmouth,

addressed to William Ellis, evidently refers to a visit of the latter to Cornwall as early as 1690.—John Real died at Penryn in 1697; in the register of his burial he is described as “an ancient Friend.”—John Richardson, who is mentioned in this letter, was from Yorkshire. At the time of his being in Cornwall on the religious visit here alluded to, he would be only about 25 years of age; he laboured diligently in the Gospel in Great Britain, Ireland, and America, and died at Hutton-in-the-Hole, in 1753, aged 87 years. See his Journal, also the Tract, No. 42, of the York Friends’ Tract Association.—Mary Frost was from North Shields; she also must have been young at the time of this visit, and must have attained to an advanced age, as she died in 1756.

“Launceston, 1st of the 1st mo., 1691.

TO WILLIAM ELLIS.

My dear and loving friend, unto whom my love flows and abounds! in the blessed and unchangeable Truth of our God, very dearly doth my love salute thee; and my desire is, that as the blessed and holy appearance of the Truth hath been made known unto us in our day and time, so we may walk and live in it, to our mutual comfort and consolation. Oh my dear and well-beloved friend! I cannot forget the many heavenly opportunities wherein we have been comforted and refreshed together; and our God is loving and kind to us, in sending his children and servants to visit us, in this remote part of the country. And now, having this opportunity, and the company of dear John

Richardson and Mary Frost, whose labour of love and service are well accepted of in these parts, I could do no less than give thee a few lines, whereby thou mayst know that I love thee, and all the dear children of my Father, who are all begotten of the Seed Immortal, and born of the Spirit of Truth; and that I should be glad to see a few lines from thee, as opportunity happens. Blessed be the Lord! Friends in these parts are well, and the blessed Truth prospers; though the enemy and adversary of mankind seeks, as ever he did, to hinder it; yet the Lord's power is over all, and his seed is growing, and the plant of renown is springing. **Glory and praise** to the name of the Great God for evermore! I have not time to enlarge to thee at present; but this take, as the remembrance of my dear and unfeigned love, wherewith I bid thee Farewell. Give my dear love to thy wife, though unknown.

JOHN REAL."

By the subjoined letter, it appears that William and Alice Ellis had a son who was named Jonathan. This seems to have been their only child. Thomas Gwin, of Falmouth, the writer of this letter, joined the Society of Friends when young, and became a laborious and sound minister among them: he was the author of several tracts, containing much excellent counsel; one of the earliest of these was addressed "To the children of Friends and other young people." He died in 1720, aged about 64 years.

“Falmouth, 2nd of 10th mo., 1692.

DEAR WILLIAM ELLIS,

Thy acceptable lines I received, and am glad that myself with many Friends more, here away, have a place in thy remembrance, which will not, I hope, be blotted out, though our abodes are at so great a distance ; but that the Lord, in whom our fellowship and communion have been, will still preserve the same, fresh and lively, while he sees fit to continue us in these tabernacles of clay ; and that, as he has made us, as it were, monuments of his tender mercy, so we may for ever speak forth his praise. According to the resolution of a good man of old, who in his prayer said, From my youth Thou hast taught me, and now likewise when I am old and grey-headed, O Lord ! forsake me not, until I have showed thy strength to another generation, and thy power to those who are yet to come ; and as the Lord is thus near us, we shall be very near and dear one unto another : so dear William, I have communicated thine to pretty many Friends, who are glad with me, of thy wife's well-being, and of the birth of thy son Jonathan : the Lord, if it be his will, cause him, as he grows in years, to grow in grace, and in his Divine favour. As for my part, I have been exceedingly exercised, by the removing of my little daughter, on whom I had placed too much affection ; but it hath been the Lord's will since that, to give me another, who I desire, may grow up in God's fear ; for I have a true unity with thee in thy concern on account of Friends' children ; and a jealousy sometimes on my mind,

lest the ensuing generation receiving the profession of Truth in a traditional way, and being unacquainted with the wonders of the Lord, which he has wrought for his exercised people, in their travels through the wilderness, may be ready to sit as those who are at ease in Zion, and trust in the mountains of a formal profession. The Lord, I beseech him, turn away this careless and lukewarm spirit from among the offspring of his people ; and engage the young generation in zeal and fervency, in his service. As to Friends here, though some are too careless, yet there is a remnant whose delight is in the Lord, and to whom he delights to do good, and to refresh with the visitations of his presence, whereby their strength is renewed, season after season. And the spirits of some are concerned, and their mouths sometimes opened on God's account, being made witnesses of the operation of his Divine Power, by which they are stirred up to speak forth his praise. I am, dear William, thy friend and brother in the fellowship and bond of Truth.

THOMAS GWIN."

The following expression of condolence shows that William and Alice Ellis were soon called upon to give up their only child. James Tatham, the writer, was a native of Wray, near Lancaster, and was a brother of John Tatham, mentioned in page 20 : he had settled as a grocer in White-chapel, London, where he died in 1703, aged 52 years.

“London, 15th of 5th mo., 1693.

DEAR FRIEND,

I received thine, whereby I understand that thou got well home, at which I was glad ; but I was sorry to hear of the loss of thy son ; but consider his great happiness ; he has passed his sojourning here in a little time, and is entered, without doubt, into his Father's bosom, where there is peace and joy for evermore.—I shall not be tedious at this time, hoping thou wilt be sensible by this, what is in my heart. We must leave all to the Lord, and to his ordering hand of Providence.

JAMES TATHAM.”



## CHAPTER II.

**Certificate to Ireland. Letters to Alice Ellis—to friends of Settle Monthly Meeting,—from Samuel Randal and Joseph Pike,—and to Alice Ellis. Notices of Thomas Trafford and James Dickenson.**

THE following certificate was given to William Ellis, on his visiting Ireland. It is well worthy of notice, as a document of this kind, of very early date, and as exhibiting the christian love and the soundness of the faith of those who issued it, as well as their lively sense of the right order of the gospel. The John Tatham who signs it, was a predecessor of the present clerk of Settle Monthly-meeting, who also bears the same name.

“At our Monthly Meeting, at Settle, in the county of York,  
the fifth of 10th mo. 1694.

To our Friends in the unchangeable Truth of our God, in the nation of Ireland, whom he hath called to believe in the light of his Son: Grace and peace be multiplied in and among you.

Whereas William Ellis, a friend and member of our meeting, unto whom the Lord hath committed a gift in the ministry of the word of life, and sent him forth many, or several times in his work and service, hath put it into his heart, and laid a concern upon his mind, to go to visit the meetings of Friends in Ireland, of which he hath given us

to understand; and also how he hath ordered and disposed of his outward concerns to the care and comfort of his wife, and his wife's willingness and freeness to give him up in that service, to our satisfaction. All these things being weightily considered, in the fear of God by us, and we finding nothing but that all was well in all things concerning him, do certify you, or whom it concerns, that we have good and perfect unity with him, and do commend him unto you, to receive him as a brother in the Truth, and fellow-labourer in the Gospel of our Lord and Saviour Jesus Christ, to whom be glory for evermore.

From your Friends and brethren in the Truth, met at the Monthly Meeting at Settle, in England, the day and year above written.

Signed on behalf, and by appointment of, the meeting, by  
JOHN TATHAM."

The progress of William Ellis in his visit to Ireland, may be gathered from the following letters. They all exhibit his care for the honour of God in all things, temporal and spiritual, at home or abroad. The notice in the letter to his wife, of the Farewell which some gave him, on his setting out on this journey, indicates, that his uncompromising integrity was not cordial to some who shrunk from faithfulness to the Lord. Such have in all ages been a source of trial to the spiritually minded, and have themselves sustained grievous loss, in regard to spiritual comfort and many other blessings.

Thomas Trafford, who is mentioned in the following letter, appears to have paid a religious visit to Ireland in 1690, and subsequently to have settled there: he resided at Wicklow, and was committed to the jail in that

place, in 1701, at the suit of a priest, for tithes, and kept there two years. See Gough's *History of Friends in Ireland*, and Besse's *Sufferings*.

“ Daiford, in Ireland, 26th of 11th mo. 1694.

DEAR WIFE,

After my dear love to thee, by this thou mayst know that I am now in Ireland, but I stayed at Liverpool two weeks, because the wind served not. It was some exercise to my mind, but when we got to sea, we went well away, and got to the Irish coast in about thirty-six hours. There were several passengers that were given to much wickedness, which was a great disturbance to my mind ; also I was sick ; but when we got to land, I soon mended, and my mind rose again. Our landing was at Dublin, the 21st instant, where we were kindly received by Friends, who received account of me from England. The report of our coming to shore got soon into the city, and several Friends sought us out. The first man I knew was honest Thomas Trafford, whom I found in the city, who seemed more than-ordinarily glad to see me. The night we were on the seas, were two Whitehaven ships taken by a privateer, I suppose in or near the way we went, but we escaped all dangers ; and now being here with Friends, the goodness of the Lord hath come upon me, in the like manner as it often did in my own country, when the exercise of this journey was upon me. So calling to mind all these things, with more than I'll now speak of, doth much confirm me, that my service for the precious Truth is, and will be acceptable before the Lord, for which my soul hath much travailed ; blessed be

his pure and holy name for ever and for evermore ! Now the next thing that I have to remind thee of is this, that thou take care of thyself: first of thy mind, that thou do not overbow it ; and that thou take care of thy body, that thou do not overwork thyself: it will be enough that thou see the work done. Twice I dreamed of my men, how that they were not quiet one with another. Tell them to be sure that they live in love ; and though I be not with them, yet the presence of my Master will be with them, to guide in all the ways of quietness, if they do but incline to his counsel. My dear love to them all : and whatsoever thou seest would be my place to speak if I were present, speak thou ; and as to doing, do in like manner ; and let none despise thee. Truth is one, in wife and husband ; and I know none fitter to do the husband's work than a wife : fail me not in this my desire, for my soul is concerned for the honour of God, let all the unruly say what they will. My dear love to Richard Wilkinson and wife and family ; and be sure thou keep open the door of kindness ; and let nothing be wanting that you can serve one another with. Mind my love to Thomas Stockdale and his family, and to old Phineas Parkinson who comforted me, and to Friends generally ; and let me have a full account how Friends manage their affairs, and what is come of William Hartley and Francis Atkinson, and whether James Conyers be quiet or not. If you let in that unruly spirit, it will lay the vineyard desolate ; and the wall being thrown down, the boar of the wood will enter in, and they will devour every green thing ; therefore be zealous that the wall, which is God's salvation, is not broken down. I am sensible that as the mountains are about Jerusalem, the Lord is round about his people : and as to my zeal for the

Truth, that hath been upon me when among you, I am more and more confirmed ; because the goodness of God doth still open upon my spirit. My mind is greatly eased of all those things that I spoke of to thee, which engages my mind, to love and serve the Lord with all my soul and strength : and further, it is great ease to my mind, that thou parted so freely with me ; for though we be separated one from another, yet I well consider what it is for ; for, for this cause, even discharging our duty when required, our days may be lengthened to live together to the praise of God, and the comfort one of another. My dear love to thyself and to all my men, bidding them have a care of an angry mind, that leads out of the fear of God. My love once more to Richard Wilkinson and his wife and children ; I earnestly desire his edge may be kept sharp at all times, that he may help his fellow in the day of battle, who doth fully intend, by the strength of the Lord, not to fail him in any of his exercises, he may meet with. Bid George Leemin keep out of foolish pity, which will blind the eye ; that is his danger ; and as to such as love this world more than the Truth, blend not with them, let them pretend what they will : the Lord hath opened mine eye to see beyond that spirit. The farewell that some gave me, when I think of it, saddens my heart ; but who they are, it makes no matter, for they have lost their place in my mind. One thing more I have to tell thee of ; James Dickinson hath gone through that great city of London, to cry against it. My love to sister Jennett Davy and Jennett Stall, and bid them mind the time, to war when they have their armour on. So with dear love I rest, thy truly loving husband,

WILLIAM ELLIS."

James Dickinson, referred to in the preceding letter, was from Cumberland: he became a minister in early life, and laboured diligently in the exercise of his gift, in various parts of the world; he died in 1741, aged 82. The circumstance alluded to by William Ellis is recorded in James Dickinson's Journal, Ed. 1847, page 143.

The following epistle was probably addressed to Friends of Settle Monthly-meeting:

“Cork, the 26th of 12th mo., 1694.

DEARLY BELOVED FRIENDS,

Though I be separated in body, yet is not my travail ended for your good and eternal welfare; but as my mind was sometimes exercised when with you for the prosperity of Truth, so are my earnest desires still, that whereas you have received the Truth, every one with all carefulness may walk in it; and as I have often exhorted, so I would put you in mind again, that you meet often together, and when met, labour to be rightly exercised in mind towards God in your particular gifts, and that none give way to an indifferent mind or a conceited spirit, which blinds the eye of the pure mind; but every one keep to the power [of the Holy Spirit], so in that you will be enabled to withstand that spirit that leads to sleep and unconcernedness, which some have been too much inclined unto, to the great dishonour of God, their own great hurt, and to the trouble and grief of honest Friends; for where Truth is not lived in, in the inward parts, that spirit takes place, and so brings

forth such fruits. Also be tender to every green thing that appears, and labour that such things be weeded out of your assembly as cumber and hurt; for this I do see, that neither a man nor a meeting shall ever be right before God, till evil be purged out of the heart. Let the notion of religion be what it will, those that walk in the Truth, do, and will receive the goodness of God when met together: it is such that take delight to come together on God's account, and cannot cry, "My business, my business;" neither will they be hindered by it, for they know the great business is to increase their strength in the Truth. Another thing I desire, that where the great wolf hath fastened or may fasten his teeth upon any, and they be not destroyed, be sure the wound be truly dressed, and then pour in the oil of God's kingdom, which men by all their wits cannot prepare or make ready. And as my mind hath often been concerned, so it is, that when met together on Truth's affairs, which is no less than the helping to set up the government of Christ, that as the heart is given up to worship, so the outward things he is to have the disposing of, and not we. Pray what means the Prophet, when he saith, "The ships of Tarshish shall wait to bring thy sons, and they of Sheba shall come and bring their silver and gold, and lay it down at thy feet," or words to this effect. So the sons were not to come only, but the glory of all outward things with them: so then by this, Christ Jesus is to have all, body, soul, and substance; and the world will never be brought to its right foundation till those things be so. Labour to set up Christ's government amongst you, and then I know that whatsoever makes for the Truth and the promotion of it, will be earnestly pursued. Let the Spirit bring it forth in whom it will, old

or young, high or low, rich or poor, all is and will be one. The Lord hath opened my understanding to see that there is a great exercise to be come to and gone through, in setting up Christ's kingdom, besides the preaching of the Truth in words; so all walk in the Truth, then peace will be found one with another; for Oh! my soul mourns with a bitter lamentation for all those that walk not in it, and measure themselves by themselves, and take the rules of their own making and walk by them. But this I have in spirit—the Lord is risen in the greatness of his strength, and hath shaken, and is terribly shaking the heavens, and will mightily shake the earth, with the thunder of his power; and this is to make ready a people for Himself to dwell in, that in the end he may bring them to that kingdom that shall never be shaken: and these are they that do walk, and more and more will walk according to the rule and government of his Power, for which my spirit travails, that it may be set up amongst you. One thing more hath opened in my understanding, and is of some weight upon my mind, that you be all found in that which gives ease to the souls one of another,—that is, quickened in the seed of Christ, both in conversation and time of worship; and give no occasion to those that are without; so peace and love will abound from God, and will be multiplied one to another; and in the completing of these things my soul will be more glad than in the increase of this world, if I live to see you again. I am much comforted in my travel in this kingdom, because the Lord's power often comes upon me, by which I am enabled, in body and mind, to complete that which is fallen to my lot in my day. My love is dearly commended to all honest Friends, and great is my travail for such as are not what they should be. This from your truly



loving friend, who labours with all his strength to exalt the government of Christ in his generation.

WILLIAM ELLIS."

Both the Friends whose names are signed to the following letter, were Elders in Cork Meeting, and were highly serviceable in the discipline of the society. There is a notice of Samuel Randal, in the Sixth Part of "Piety Promoted;" he died in 1718, aged about 64: and an account of the life of Joseph Pike, who died in 1729, aged about 72, was published by John Barclay, in 1837.

"To William Ellis.

Cork, 14th of 1st mo., 1695.

DEAR FRIEND,

Thine of the 26th of the 8th mo. to Samuel Randal, came to hand last week, the receipt of which was gladness to us both; and according to thy desire, we shall acquaint Friends of thy love to them. Dear friend, we take notice with refreshment to our spirits, of the aboundings of the goodness of the Lord with thee: and believing it will be comfortable to thee to hear how it is with us here, we have freedom to let thee know, that Truth doth prosper and grow in the hearts of several in our meetings; and the Lord's work goeth on amongst us: blessed and praised be his holy and worthy name, who is strength in time of weakness, and maketh rich those that are truly poor! Oh! that we may for ever be preserved in pure humility; that Truth may more and more enlarge itself in our hearts; and self in all its transformings for ever be abased, is the earnest desire of our souls; and believing the fervent prayers and

breathings of the righteous prevail with the Lord, we desire to be had in thy remembrance, in the time of thy near approaches to him. We remain thy truly loving friends,

SAMUEL RANDAL.

JOSEPH PIKE."

"The 30th of the 1st mo. 1695.

DEAR WIFE,

After my dear love to thee, for so it is, by this thou mayst know, that I am now at Lisnagarvey, where Thomas Swire lives, and have visited Friends South and West, and have but eight meetings to go to, and then I hope I shall be clear of Ireland; only I think to see Friends at the half-year's meeting, so may spend time till then, and then I hope to see England again. The Lord's power hath greatly borne me up; I know not that I was ever before in so much need to try its strength; and in the greatest need of all, it hath brought me through, even as through deep and rough waters; so that I can say, with a freshness in my heart, The Lord is my shield, my fort and my tower, my stronghold, my rock and my deliverer, his goodness is now become my deep delight, even as a morning song, so that my spirit doth exceedingly rejoice in God's goodness; and I am persuaded he will give me to see through things in myself, and also to see through that which stands in Truth's way, in many others. My love to Richard Wilkinson, his wife and children; to all my servants, and to Abigail Stott; and bid them labour to get to week-day meetings; and there to get hold of the sweetness of the Truth. My love to sister Jennett, and to Daniel, and bid him order his affairs so that you may have

his company at week-day meetings. There is a brave gift in him, if it be but stirred up to increase. Bid Solomon love the God of his father, and of his father's servant; if so, He will be found of him in all his straits. My love is to all Friends that love Truth. I see we shall have brave times, if that old devil be but cast out, that sits so close, and hath so many faces and parts, and is sometimes like a lamb. This from thy truly loving husband,

WILLIAM ELLIS."

## CHAPTER III.

Letters from Wm. Edmundson — to Wm. Edmundson — to John Wynn, — from Wm. Edmundson — to Wm. Edmundson — from Wm. Ellis to his servants — to J. Tomlinson — to some Friends in Ireland, with a notice of the building of the Meeting-house at Airton. Testimony respecting Roger Haydock.

In the letters contained in this chapter, a fervent zeal for the promotion of the Gospel is exhibited, in connexion with much excellent counsel ; and the opening of a concern to visit America, is touched upon. The care of William Ellis and some others over the flock of Christ is also strikingly exhibited, and in William Ellis's Testimony respecting Roger Haydock, some interesting particulars of his own religious course are given.

William Edmundson, the writer of the following letter, was a native of Westmoreland, but resided during the greater part of his life in Ireland : he became convinced of the soundness of the Christian principles held by the Society of Friends, through the instrumentality of George Fox and James Nayler, in 1653. His character as a faithful disciple and minister of Christ, is set forth in a journal of his life, travels, sufferings, &c. published after his decease, which took place in 1712. He was about 68 years of age when he wrote the following letter, and nearly 85 when he died.

“ Rossenallis, the 23rd of the 5th mo. 1695

DEAR WM. ELLIS,

I received thy letter two days ago, and am glad to hear of thy safe coming home, and of thy well-being. Finding things well in thy family is great encouragement to be diligent and vigilant in the Lord's service, in his vineyard and husbandry. There is much work to do, and it is fair weather ; the Lord having commanded the winds and storms to cease, so that it is a calm time ; and the Lord's labourers that he hath called into his vineyard, and gifted with his Holy Spirit, for the work of the ministry, are to follow his work and business close, and finish their work in the day-time, and to be rewarded with “ Well done, good and faithful servant,” and not to stand idle in the market place, about the affairs of this world, and so neglect the Lord's work and service. There is need of good workmen, both in doctrine and discipline ; for the old enemy is hard at work, sowing tares, briers and thorns, to surfeit men's minds and understandings ; and his old engine in this world, and the things and kingdom of it, to twist and draw men from the Lord's business, and cumber them in the affairs of this life, and load them as with thick clay, so that they cannot follow the Lord and his work, truly and faithfully, as they ought to do. And here many sit down at ease, in the flesh and will, and in their own time and place ; and this is not right : and they lose a good and right understanding, as in a mist, and lose their way, and are clouded and darkened. ~~So~~ whilst the light shines, all are to mind the Lord's business ; and He is and will be with them to the end, who is our Overseer, Director and Counsellor, who is with his workmen, that are

diligent in his garden, vineyard and husbandry; that put their hand to the plough, and look not back, but look to the Lord and the prosperity of his blessed work of reformation, and love it and delight in it, more than in all visibles, that will come to an end. And blessed be the Lord! he owns his work and workmen, that seek not their own, but the honour of his great Name, and the comely order of his Gospel, which keeps all in their ranks, from first to last, in the church and body of Christ, to do their service, in their places, according to their ability, gift and calling. And blessed be the Lord! a concern comes upon many, for close order and discipline in the church; and the Lord blesses their endeavours and care for his honour, and the good of all, and gives them wisdom and understanding beyond expectation; and his heavenly power makes way through all opposition, to their great encouragement. Everlasting praises to his name for ever! Friends in this country are generally well, and Truth's discipline goes on closely; and the Lord renews the strength of such as are concerned to maintain it; and I believe they will not be weary in their well doing. My true love is to thee and thy wife, and all honest, true-hearted Friends. Remember my kind love to them that may inquire after me. I bless the Lord; I am in health, and yet able, beyond the common course of nature in these latter ages, considering my years and hard exercises attending me from my youth. And I do not see but if the Lord hath yet more service for me to do, he can give ability to perform his will in old age, as well as in younger years. So in the fellowship of the Gospel of Christ, thy true friend and brother,

WM. EDMUNDSON."

“Airtou, the 26th of the 6th mo: 1695.

DEAR FRIEND, W. EDMUNDSON,

By this thou mayst know that I got thine of the 23rd inst. and am glad to hear of thy welfare. I have been much better in my mind since, and I bless the Lord in my heart for his kindness that still opens upon his servants, to give advice to his people, whereby they may be stirred up to do their service in their day; and I am the more glad because he is giving advice and counsel to such as he hath really called out of the world and the entanglements of it, to advise and counsel others, lest we should sit down and do our own business, and seek our own gain, to fill our own treasuries with, and let the Lord's garner be empty; and by thus doing, grow emptier in ourselves, and so grow weaker in ministering to others. And for want of the good part being deeply reached unto, sometimes flatness hath too much prevailed. My soul hath at times travailed under a great weight, because of these things, though but a young man, and a mean man in mine own eyes; yet blessed be the Lord! I see that he is stirring up the spirits of some of his people to the end, that Friends may yet go forward, as to the enjoyment of the sweetness of the hidden life, and in the exalting of the peaceable government of Christ Jesus; though there are some, I believe, who think there is enough of that. I had a letter last week from Theodore Eccleston, a Friend in London, with desires to hear of my journey in your country, to which I have given answer, and concluded with a few lines as under-written: — “My soul rejoiceth to see that the day hastens, that Babel with her gain, by which the great men of the earth have been made rich, is now coming into

remembrance before God ; for he will stop her gain ; and now is the Lord about to try who they are that will cry, alas ! alas ! and who they are that will rejoice over her, because the hour of her judgment is coming on. As upon the great men of the earth, so on poor tradesmen ; who work, some in wool and some in silk, and some in fine linen ; now it is coming on, to try all who will offer up freely, and who they are that will say, If I lose my gain I cannot be supplied ; so then I cannot live : and I believe not only on the above-named, but also on such as work in wood and stone, and iron and brass, and silver and gold, with those that make gain on the souls of men. My spirit rejoiceth in God Almighty, to see that his Arm is awakened, and hath put on strength. The Lord stir up the spirits of his people, as he did of old, that distinction may be truly made between dross and fine gold." Now as touching my inquiry of the West Indies travel, because thou art desirous to know my meaning : that very matter hath sometimes glimmered in my mind, now going on three years, which was before my son died ; but lest I should lay hold on an uncertain motion, I have been of that mind, to keep my mind from tampering with it, lest I should be muddled in so weighty a matter, and miss my right way, and lose that good reward that my soul earnestly labours for. Now in thus doing, sometimes I have found little concern in my mind about it, and at other times something hath seemed to draw my mind towards that country with a flowing of kindness to the inhabitants thereof, in like manner as my mind hath been, when it hath been to visit Friends in other places ; and if I must confess to the truth, as it is in secret, I dare not say, but it is as full of kindness and well-wishings as ever to that country. Now I



know that as I have not answered my place to the full, as I ought to have done, the hand of the Lord hath been strong and terrible upon me, though I have kept it from all living but my wife ; so that under the weight of his sharp chas-tising hand, I have cried earnestly to him that if he would bring me up in my place, to stand in his delightful presence, I would be willing to run his errand, by sea or land ; and that which he hath given me should, in like manner, be at his disposing ; and thus he hath wrought with his gracious hand, to the snapping that cord in pieces, which drew my mind to the world.. I know not that I ever opened my mind so much to any in my life. Now the journey is weighty, and requires certain evidence, so that when the matter seems to draw me forward, something in me desires that I might stay the time, till a fit companion offers, that may be to my comfort: and if it be my lot, I hope the Lord in time will find out one, or else will give me both ability and boldness in the great and weighty concern. Now if a fit companion be made ready, I am so free from the world that it need not hinder me, neither doth my wife at all. I have said little or nought to any of the elders in our country, but to John Wynn, whom I take to be an honest, weighty Friend. I desire thee to send me a few lines with what speed thou conveniently canst, with thy judgment or sense in this matter, for the better informing of my understanding ; for it is my pleasure to do that which is acceptable to the Almighty.

WM. ELLIS."

“To John Wynn,

Airton, the 10th of 7th mo. 1695.

DEAR FRIEND,

By this know that I would fain see thee, for thou hast been and art often in my mind; for my love hath been much to thee since the first of my conviction, because thou wast an instrument in God's hand, for my help in that day; and the subject that opened upon thy mind comes often into my remembrance; it was, That all were to prize their time, for it is as swift as a weaver's shuttle. And although this was many years ago, yet it lives upon my mind as much as ever; and not only the memory of it, but it is in my mind to answer to it: for I plainly see that it is as swift as a weaver's shuttle, and there must be devout faithfulness, where time is truly prized and answered. Therefore considering the great loss on the account of neglecting it, and the great and joyful reward that is to be received in truly prizing time, makes my soul travail to answer my place in time; and I oft say, if I had it to spend over again, I could spend it to better advantage: however this I know, that the Lord is a God of great kindness and tender mercy, and delights to see judgment work out into victory; and that the hearts of his people, whom he hath blessed, should be freely willing to venture all for his Name, even soul, body and substance. Dear John, my heart is set to serve the Lord, and with all my might to exalt his Truth; for he hath greatly wrought for my help every way; both in opening upon my mind the sweetness of his Truth, and in setting me at liberty in outward things, and in keeping my mind over the spirit of the world, so that in all the good that is come

upon me every way, I do not give the honour to that which some call Good luck, or Good fortune ; but only to that great Name that is over every name, and over all powers.

WM. ELLIS."

Neither Robert Wardell nor Robert Barrow, who are mentioned in the following letter, lived to return to England from their transatlantic visit. Robert Wardell, who was from Sunderland, in Durham, had travelled much in Europe, in the work of the ministry, before visiting America: he died in Jamaica in 1696, aged 60. After his decease, Robert Barrow, who was from Westmoreland, sailed for Pennsylvania: he was shipwrecked in the Gulf of Florida, and suffered great hardships among the Indians, by which his health was greatly impaired. He died in Philadelphia, soon after arriving there in 1697, at an advanced age.

" Rossenallis, the 18th of the 8th mo. 1695.

DEAR WM. ELLIS,

This day I received thine from Airton, dated the 26th of the 6th mo. last. And as to that of the West Indies: it is good to mind the Lord's motions and his openings, in the light and love of Christ, and to be given up in his light to follow where he shall lead in his work and service; and in his light, his will and mind are cleared up in his own time, to his servants' understanding, that are devoted to do his will in his time and season, and divorced from this world's care and cumber, which is as thick clay, and loads the minds of those that are in its spirit, so that they cannot run in the ways of God's commands. And,

dear William, I know that there is great need of faithful and skilful labourers in the Lord's vineyard, in those parts of the world, and especially relating to church government and close order in the Gospel of our Lord and Saviour Jesus Christ ; and the service of it is often with me, and how it may be, I shall see in the Lord's will and time, who gives ability to perform what he requires. I received a letter from Robert Wardell and Robert Barrow, from Philadelphia ; they are both well, and the Lord blesses their service. I have also letters from Barbadoes. I was lately at Dublin with several country Friends : it being the time of the Parliament sitting ; and Friends' attending there is often of great service for the ease of Friends, especially about oaths, in several acts. The Parliament is generally courteous and loving to us, and ready to do us good and to serve us in any respect ; they seem to regard us in every act they pass, in which we may be any way concerned, and nothing can move in the house against us, but we presently have notice of it. The Lord is working mightily in the hearts of the Government, for his Truth and people : his Name is to be revered and magnified for ever ! The Lord, through his comeliness, hath beautified his people, and made them amiable in the minds of men ; and the Lord is honouring such as seek his honour and the public good, laying aside all particular and self-interest, and endeavouring, according to ability and gift, to prefer the kingdom and government of Christ Jesus. And a godly concern comes upon many honest-hearted Friends, for the close Gospel order ; and the Lord causes it to prosper, to their great encouragement and satisfaction, though there want not those that would live at ease and liberty in their wills ; but Truth prevails, and the testimony and holy dis-

cipline of Christ, in the authority of his Eternal Power, are over all, which brings all under, and crowns the labour of his faithful servants. Our Province Meeting is a week hence, and our Half Year's Meeting at Dublin is soon after. I hope, if the Lord will, to be there. Thou mayst write at large to me. So with my dear love to thee, thy wife, and all true-hearted Friends,

WM. EDMUNDSON."

"Airtion, the 14th of the 11th mo. 1695.

DEAR WM. EDMUNDSON,

By this know that I received thine from the Half Year's Meeting, which was very acceptable to me and my wife; but I would gladly have seen it before it came to hand, and am well pleased with thy advice about that great and weighty concern; and I do intend, by the Lord's assistance, to do accordingly. Now as in relation to Friends in that country, it hath often been in my mind, the great good that might be done in those parts, by four or six honest, weighty, concerned Friends, not only in doctrine but in discipline, which I see more and more is too much a wanting in many places; and if it be brought to pass, that the Lord should stir up Friends in that service, and he makes way for me, I should be glad to enjoy such company as might complete such a work, for it is truly begun. I bless the Lord with my whole heart; for his goodness is often upon me, which makes me incline after his counsel, that I may answer my service to the full: and though I have a trade, I find much strength to live over it, and loose from it, so that if the above-named concern, or any other, fall to my lot, I have little

to hinder me. The Lord hath wonderfully helped me in things outward, so that want of that, need not hinder me. And I do resolve, by the Lord's help, the aboundings thereof shall not hinder me, neither. One thing I would request of thee, that is this, that if the intended journey grow up to be completed in thee, then let me have the knowledge thereof; and as often as thou canst till then, give me a few lines, as time affords. I shall forbear to tell thee the benefit thy letters are to me. I was at the last Lancaster Quarterly Meeting; to my great comfort, I beheld their comely order in their affairs; and this I see, they go fast forward, and grow too strong for all that would oppose their discipline; there were many glad hearts to see that wisdom and counsel that opened in several, in order to set up the government of Christ Jesus. We have had many public-friends with us of late, John Gratton, for one, who hath visited our country fully, and hath done great service amongst us, and is still under an exercise for Ireland. A concern begins to stir in several here-away, for good order; and if we had but Elders that were concerned to lead the way, things would go fast on in our country; but keep what I say to thyself. It is some benefit to our Monthly Meeting, that we are so near Lancaster Quarterly Meeting. George Myers hath been more likely to die than to live, and still is out of order: some give account that he is low and tender hearted, of which I am glad. I hear something that Roger and Robert Haydock have some mind to come to York Quarterly Meeting, of which I am glad. If the Lord permit health and liberty, I intend to see Friends eastward in Yorkshire, in a little time. Let me know if thou intend for the Yearly Meeting, with anything else thou seest may be for our good.

Here are many Friends who have an endeared love for thee ;  
and who bless God that it was thy lot to come into our  
country.

WM. ELLIS."

From William Ellis to his servants.

"London, the 16th of the 5th mo. 1697.

To SIMEON WILKINSON, with the rest of my servants.

These lines may let you know that a concern  
is much upon my mind, and hath been since I left you, that  
you may truly prize the day of God's kindness that is put  
into your hand ; and as it hath pleased God to give you, or  
the most of you, the knowledge of his Truth, that you be  
sure you prize it ; and I know it hath been by the Truth,  
that my heart hath been enlarged to grant you all the liberty  
that I could any way see hath been for your good, and the  
growth of your love to the Truth, and that you might be truly  
brought to a state of private retirement in yourselves, so  
that you might be the more able to serve the Lord in your  
day. I think it should be often in your thoughts, the care  
that hath been upon my mind for keeping week-day meetings ;  
and when my heart hath been full of the goodness of God  
therein, that I have laboured often to withhold expression,  
that I might see how you, with others, might be exercised  
in mind. And let me further tell you, it is now your day  
as to the great kindness of God, and as to liberty to go to  
meetings to renew your strength : therefore consider it as it  
is, and keep your minds out of thoughts that are foolish and  
vain : and do not think the privileges given are so indifferent

that they are not to be highly prized; for I do say, that if it be not thus with you, but you walk in ease of mind, and liberty in thoughts, and take care for your preferment and self-pleasing in the things of the world, and what and how you shall do to accomplish your interest in other matters, more than for the interest in Him who hath been Master, Shield, and Strong Tower; then the day of exercise will come upon you, and distress will take hold of you; and though you may accomplish your interest in other matters, and in things which you desire, it will bring with it divine displeasure, with grief and trouble of body and mind: and though you should keep under the name of Truth, yet the soul will be under death's power, and the mind overcharged with the cares of this life; and then will your master's counsel come to your remembrance. Pray consider the reason why there are so many that fall asleep when met together to worship God, and you will find they have split upon this rock; pray consider it in time; I am sure that if you be diligent in serving the Lord, it will be your pleasure and crown in old age. If some of those whom I had before you, had done thus, I am certain things had been better with them than they are at this day. This is written in kind love, and I remain, yours,

WILLIAM ELLIS."

"To John Tomlinson.

London, the 24th of the 5th mo. 1697.

LOVING FRIEND,

It hath several times been in my mind to write unto thee since I came unto this town, of things that bear with some weight upon my spirit, concerning Friends of our



own meeting; for although I am far from you, yet a concern is upon me for your prosperity and establishment in the blessed Truth. And as thou art one whom we thought most fit to be joined with the other two Friends as overseers, therefore I send thee, in true love, these following lines. Now, whereas it hath been God's great kindness, to raise up a people to serve him in sincerity and truth; it is also manifest to all such as retain a true sense of him, that it hath been his continued care towards them for their further establishment, to open many good and wholesome rules and orders amongst them, to the end that they might come more and more to be settled in the root of the matter; therefore the thing that is much upon me is, that you, into whose hands these people are committed, to have that oversight of them, may truly see those things put in practice, which are opened in you, and which are read at your Preparative Meetings; so that things which are wrong may be righted, and things that are weak may be strengthened. My desire is, that there be no indifferent minds, nor a putting off things one to another, nor a saying, It is not my business, or so; for by so doing, many hurtful things have crept in, which have brought in coldness of love to Truth, and to the real service of it, so that death hath taken hold of many; so I am truly fearful that salvation will be wanting to them at last, which fills my heart with great sadness many times; therefore discharge yourselves in the sight of God, of those things that are committed to your charge. That saying of the Lord, by the mouth of his true prophet, is sometimes in my mind, "That when the sheep went astray, the Lord set overseers over them, and if they did not discharge their duty to them, he would require the flock at their hands." So I desire thee,

with the concerned Friends, to watch to keep all disorders from amongst you ; and labour to see Truth come up in its ancient purity and comeliness. Thou in thyself knowest it hath been my concern for many years, and while I am with you, I shall still labour to the utmost of my strength, and not in speaking only ; there are enough of those who speak, except they spoke from a deep sense of life, and in a true fellowship with it in themselves. The Lord's work grows great upon me, so that it is like to put me out of all business, and my mind is made to bend to it ; so that the time draws near, that I must leave wife and friends, and bid you all farewell. So with kind love to thee and thy brethren, and friends that inquire of me, I shall remain, with dear love to my wife, thy true friend,

WM. ELLIS."

The following letter is without an address, but it seems to have been written to Samuel Randal and Joseph Pike, in the course of a short interval in which William Ellis was at home, previous to sailing for America. The meeting-house noticed in it is a stone building, capable of holding about a hundred and fifty persons ; it was built by William Ellis at his own expense ; and he subsequently conveyed it to Friends. Some of the work about this meeting-house seems to have been completed at a later period. There are on a stone above the door the initials W. A. E. 1700. Previous to the erection of the meeting-house at Airton, William Ellis seems to have attended a meeting held in a neighbouring village, named Rilston. This meeting was originally called Scalehouse Meeting: it was established about 1653, chiefly by Richard Scothrop, who, after persecuting Friends sorely, became con-

vinced of the soundness of their principles, joined the society, and preached the faith which once he destroyed, travelling for this object into various parts of Europe. Rilston and Airton long constituted one Preparative Meeting. In 1791 the meetings were held alternately at Rilston and Airton. In 1792, the meetings at Rilston ceased, and Rilston meeting-house was sold in 1813. The meeting-house at Airton is still occupied by Friends.

“ Airton, the 24th of the 6th mo. 1697.

DEAR FRIENDS,

After my dear love to you, by this know that my wife had yours before I got from London; and I have read it over, and am greatly comforted to hear of your welfare, and to feel your love still to increase to the Truth, and to know your labour for the prosperity of it. The tenderness of your love to me for the Truth's sake, hath wonderfully overcome my heart; and I know not how to answer it to the full; but am fully satisfied the Lord will give you a reward here and hereafter, if you keep firm to the end. My heart is full of tenderness at this time, in the remembrance of you, and your constant zeal and love to the Truth. The Lord prosper his work amongst you! And dear Friends, know further, that I am got home, to set my affairs to rights, with the intent for the journey you know of, having offered my whole in secret, and my life for a sacrifice; and all the thought I take is, that it be but pure enough to offer to the gracious God that hath had mercy upon me, and thus far hath saved and delivered me out of all my straits. I have

had it long in my mind, therefore have I laboured with my soul, body and substance, that God hath given me, to bring Truth up into dominion over all the country where I live, and to bring things to rights in our particular and monthly-meetings, where I have met with opposition at times: yet I bless the Lord, and rejoice in his strength, he hath made bare his arm to help, and has raised many that have been my helpers, so that divers good things are set on foot amongst us; on that account I am therefore wonderfully easy, and shall commit the management to the honest men, with the weight of my charge that God hath put upon me, to see that things be kept in order, and that the Life may rule over the congregation. For though Truth hath been preached, and many convinced, yet for want of a fervent mind, and faithfulness, it might have been said, as the prophet spoke concerning the people of old, Jacob is low, by whom shall he arise; so that here hath been great need of faithful labourers, that the sweetness and marrow of the Gospel may be brought up to people's understandings. I gave you a hint before, how I had got up a meeting-house; but now shall give a small account of the good service we have had since we got it in order. Many public-friends come to us, and great numbers of people at times; and the Lord's goodness opens wonderfully, so that people declare their satisfaction one to another; so that I am in great hopes, great part of our valley will be convinced; and if they will not be converted, the fault will be their own. Thus the Lord hath graciously answered the secret travail of my heart. Dear William Edmundson will give you account, if time permit; he hath been at my house two nights, and hath had a great service in our country. This is with my dear love to you and your

wives, and friends as you see meet, as though I named them.  
So concludes, your real friend,

WM. ELLIS."

"William Ellis's Testimony concerning our dear Friend,  
Roger Haydock.

I have much in my heart concerning our dear Friend, Roger Haydock, though I cannot express to the full what I know of him ; but however, I shall say the less, not questioning, but that there are testimonies in the hearts of many Friends to his worth and faithfulness, and service in the blessed and holy Truth ; wherein we have believed and felt the blessed effects of our faith, to the great comfort and consolation of our souls.

It was about twenty-one years, the last Third Month, since I was convinced of the blessed Truth. And though I have, since that day, had many instructors in Christ, yet I have not many fathers ; for in Christ Jesus was I begotten by him through the Gospel and the operation of the Holy Spirit, which did effectually open a door of entrance in my heart, as it opened a door of utterance unto him. It was at a meeting, at Bradley, near Skipton in Yorkshire ; where he declared the day of God, which was broken forth in this age, in great splendour to enlighten mankind. He spoke many things which reached the states of many in that day ; alluding to the state of Israel of old, who passed through the sea, and saw the wondrous works which the Lord wrought for their deliverance ; yet some forgot him, and made themselves idols of their jewels and ear-rings ; saying, These be thy gods, O Israel, who brought thee out of the land of Egypt, and then

sat down to eat and drink, and rose up to play. With these and many more precious words, he did sound forth the glorious Gospel. I was abundantly satisfied that day, with what I felt and heard ; so I took heed unto the Word in my heart, unto which I was directed by him ; and it grew and increased ; and my faith increased, and I became, according, to my small measure, obedient thereunto ; and my soul was in love with the Truth, and the followers thereof, especially with him who had been the instrument of publishing the same to me : and I could say in truth, Blessed is he that cometh in the name of the Lord. I saw his zeal, and was sensible of the sincerity of his heart, and of his endeavours in his lifetime, to promote, to his utmost, the great name of God.

And when, through Providence, I came to be more intimately acquainted with him, I was confirmed in my sense of him, and his love to God, and zeal for the Truth, and have in many private opportunities with him, been abundantly satisfied in the sweet society and fellowship we have enjoyed together. And I am fully persuaded that his root was in the Truth, and that he was sensible that the Root bore him ; and he grew therein, and laboured much to bring people to be established upon the sure Rock, Christ Jesus, the Root of Life, upon which the true church is built : and I know his labour in that respect was great, and the Lord saw his faithfulness, and poured out upon him the spirit of wisdom and understanding, and of a sound mind, to promote good discipline and comely order in his church, that she might be like the true church of old, which John spoke of, under the similitude of " a woman who was clothed with the sun, and had the moon under her feet ; " which glory did far excel

the glory that attended Solomon in his best state, for the sake of which, the Queen of the South came from far, and was overcome with the sight thereof.

Thus did he labour and travel in his day; spending himself that the church might be adorned with the comely attire, and ornaments of the Holy Spirit, and that the name of the Lord Jesus, her head, might spread to the ends of the earth.

Blessed be the great God of heaven and earth, that raised up him, and many more, who could hold the sword and be expert in the war, like the three-score valiant men of Israel, who kept the bed of Solomon (Cant. iii. 7, 8.), or like the men of Benjamin, who could sling to an hair's breadth and not miss. (Judges xx. 15, 16.)

The Lord raise up more such faithful labourers in his vineyard; and give them wisdom and zeal, to train up those who shall believe in the Truth, in sound discipline, as well as in word and doctrine, that he may restore unto the church, Judges as at the first, and Counsellors as at the beginning, that men may call them, The City of Righteousness, the Faithful City. (Isa. i. 26.)

WM. ELLIS."

London, the 20th of the 6th mo. 1697.

Roger Haydock died on the 8th of 3rd month, 1696, aged 53.

## CHAPTER IV.

Certificates to America. Aaron Atkinson. Letters from John Tomkins to William Ellis,—from William Ellis to Thomas Aldam,—to John Hall,—and to Alice Ellis. Memoranda made at sea. Letters from Francis Plumstead,—John Tomkins to Alice Ellis,—William Ellis to Alice Ellis,—to Thomas Aldam.

THE certificates with which William Ellis was furnished on his going to America having been preserved, copies of them may suitably introduce the correspondence connected with this engagement. He was accompanied across the Atlantic by Aaron Atkinson; and they travelled together until the illness of this individual, and some variety in their religious engagements, occasioned them to separate. William Ellis appears to have felt released from the exercise which had attended his mind respecting the West Indies, noticed in the previous letters, and to have returned to England before his friend.

From Settle Monthly Meeting, in the County of York, in Old England, the 1st day of the 7th mo. 1697: To our friends and brethren in the unchangeable Truth of our Lord Jesus Christ, in America, or elsewhere (whom it may concern), whom He hath called to believe in the light of his Son: Grace and peace be multiplied in and amongst you.



Now these are to certify you, that our dear friend and brother, William Ellis, hath given us to understand, that it hath been in his mind, in the love of God, for several years, to visit Friends in America ; and we having had knowledge of his labours and travails for the Truth's sake, do hereby certify, that he hath been a faithful labourer in the work of our Lord Jesus Christ, not only in word and doctrine, but in propagating of every good work ; according to his measure, labouring to bring up good order and sound discipline in the church ; to that end, that all those that are come to the knowledge of the Truth, may be established upon that sure Foundation which cannot be shaken, so that the ancient purity and comeliness that was in the church of old, may again be restored in this our day. Thus it hath pleased the Lord to exercise him in his work and service, so that we can truly say our unity with him hath been and is, in that which is beyond words. And if it please the Lord that he come safe amongst you, our desire is, that he may be received by you as a faithful brother and labourer in the work of Truth ; hoping that as he hath been concerned amongst us, he will labour amongst you, according to that ability God hath given him, in word and doctrine, and what else the Lord may be pleased to concern him in, for the glory of his Name, and the good and benefit of his church and people.

Signed on behalf of our aforesaid meeting, the day and year abovesaid, by

Samuel Watson  
John Moore  
George Atkinson  
John Armistead

George Lemin  
Thomas Wild  
John Moore  
Adam Squire

John Battersbie	Henry King
John Kid	Christopher Foster
John Robinson	Thomas Carr
William Windle	Thomas Chapman
Richard Ibason	Thomas Stockdale
Richard Wilkinson	

We whose names are here under-written being members of the Quarterly Meeting at York, being this day acquainted by our dear friend, William Ellis, of the intention of his travel (if the Lord permit) into America, upon Truth's service; and having also seen a Certificate from the Monthly Meeting to which he doth belong, as on the other side, concerning the same, do hereby further signify unto all Friends to whom this may come, that we have unity with him in his undertaking; having known him to be a man of integrity and a sincere lover of Truth and the prosperity thereof, and a faithful labourer therein amongst us, according to the grace bestowed upon him, since the day and time the Lord gave forth his word unto him and made him a publisher thereof; in whose testimony we have been many times truly comforted when with us; and hope it will be so with all honest Friends where the Lord shall order him.

This from our Quarterly Meeting at York, this 22nd of the 7th month, 1697.

Subscribed on the behalf of our said meeting, by

John Blaykling	Michael Lazenby
John Taylor	John Jepson
Thomas Aldam	Marmaduke Beckwith
Thomas Musgrave	John Burgess

Stephen Wynn	George Canby
John Hall	Francis Harrison
Thomas Thompson	John Walker
John Loft	Bonsall Middleton
Thomas Pinder	William White
Wm. Sharpe	James Rich
Stephen Hunter	Alexander Hopwood
Thomas Greene	John Smith
Peter Hardcastl	John Burleigh, sen.
Michael Milner	Francis Thompson
Thomas Buck	William Thompson
Abraham Kindell	John Harding
John Bradford	Thomas Johnson
Charles Cannabie	Thomas Hammond

Aaron Atkinson, the companion of William Ellis, was born at Moss Thorn, in the parish of Stapleton, in Cumberland, in 1665, and was educated among the Presbyterians : he was convinced of the soundness of the principles of Friends, when about 22 years of age, by the ministry of Christopher Story, at a meeting at Hetherside in the parish of Kirklington. He became a minister of the Gospel whilst but a young man ; and his friends testify that " he was the means of bringing many, not only to the acknowledgment of the Truth, but to sit under the teaching of Christ our Lord, the only Shepherd and Bishop of souls." Whilst in the vigour of life, he travelled much in the service of his divine Master. He died at Leeds, where he had for some time resided, in 1740, aged about 75 years.

John Tomkins, the writer of the following letter, was a

minister amongst Friends, and the compiler of the first three parts of "Piety Promoted," in the fourth part of which there is a notice of him : he died in London in 1706, aged about 43 years.

" London, the 1st of the 10th mo. 1697.

DEAR FRIENDS, W. ELLIS AND A. ATKINSON.

These are intended as a memorandum, to put you in mind of my request, — That if it please God you arrive at West Jersey, in America, you would be pleased, for my sake, if I have any interest with you, to visit the family of a relation of mine in that country, and stay at their house as many days as your service will permit. Give mine and my wife's dear love to them, their children and their father. My kinsman's name is John Wills, son of Daniel Wills. They dwell upon Northampton River, not far from Burlington, in West Jersey. John Wills' wife's name is Hope ; she is my first cousin. I love her in a double relation, both according to the flesh and the spirit ; for I hear by several honest Friends, that she loves the Truth, and walks according thereunto. When you are there, take account from them of their welfare, both as to things of this life and to the Truth ; and if you see that there be need of advice, give it them ; I doubt not but they will tenderly receive it. And forget not to let me hear from you by all opportunities, especially after you have been at their house ; and let me know how they fare. I shall be glad to answer your love and care in this matter, in any service I am capable of ! And now, my dear friends, the living God, the Lord of heaven and earth, who hath gathered the wind in his fists, and whom the proud

waves obey, in the limits he hath set them, be with your spirits, and preserve you by his almighty power, from all dangers, inwardly and outwardly. You know in whom you have believed, and on whose errand you are going ; trust in Him alone, He is sufficient for all things. And go forth boldly in his Name. I know you are not accustomed to Saul's armour ; but I believe you have tried the Name of the Lord, and found it to be shot-proof. The Name of the Lord is a shield to the righteous, a breast-plate and a helmet of salvation : in short it is the whole armour of God. It is also a strong tower ; it never failed any that trusted in it ; therefore get into [the authority of] his Name, whenever you declare his Name, for power accompanies his Name, and it will make way for the word preached, that it may profit them that hear it. It was this which gave David victory over Goliath, though that giant, in his pride, despised him because of the lowness of his appearance, What ! come to me with a staff and a sling ! but David came in the Name of the Lord, and it was that which gave him victory, and made those mean weapons successful, to the bringing him gasping upon the earth, who defied the armies of the living God ; and it was this Name, through faith in it, by which those of old, blunted the edge of their enemies' sword, quenched the violence of fire, and put to flight the armies of the aliens : it was preaching in this Name which was the cause that such multitudes were converted at once : it was this also which tamed the rough and cruel jailers, and so softened them towards their poor prisoners for the Truth, that they washed their wounds instead of wounding them any more ; and which so pricked them to the heart, that they cried out, " Men and brethren,

what shall we do to be saved?" Their answer was, "Believe on the Lord Jesus and thou shalt be saved, and thy house." This is that Name in which all true preachers went forth, and converted souls to God; and this is the Name that you have to preach, with the apostles of old, who declared that there was no other Name given under heaven whereby men must be saved, but the Name of Jesus. Dear friends, I was not aware my pen should run thus far before it stopped, when I first began to make my request to you in the beginning of this paper; but 'tis an effect of the love of God in my heart to you, and for your success in the work—that good work whereunto you are called, and in which you are concerned in spirit; therefore in the same love accept it from me. And when you are sailing upon the mighty waters, let your souls be lifted up to the Lord for your native country, which you have left, and for your intimate friends and brethren, and for the church of God in general; that those who have believed may be preserved steadfast in their faith, and those who are yet strangers may come to believe in the same Name wherein we have found salvation; that the numberless numbers, which John said no man could number, may be gathered from the four winds; that the kingdom of our God and the power of his Christ may come, and he may rule and govern in all the kingdoms under heaven. Farewell, dear friends! In the love of God and holy fellowship in the Truth, doth my soul salute you, and take my leave.

I am your friend and brother, and one who prayeth for the prosperity of Zion.

JOHN TOMKINS."

Thomas Aldam, to whom the following letter was ad-

dressed, was the second of that name who was a minister in the Society of Friends, at Warmsworth, near Doncaster: he was born about the year 1648, and became a minister in the twenty-fourth year of his age; he was a very serviceable man in the society, and was twice imprisoned for his faithfulness to the Lord. In his last illness he expressed a confidence, that "through the mercy of God in Christ Jesus, he should have a place of rest in the world to come." He died in 1722, aged 74 years. See *Piety Promoted*, Part VIII.

"To Thomas Aldam.

London, the 4th of the 10th mo. 1697.

DEAR FRIEND, T. ALDAM, whom I dearly love;

These are to let thee know that the time of our departure from hence is this day. Aaron Atkinson is like to be my companion. We have had a fine time in this city. Here is a Friend out of Essex, and another out of Southwark, that go with us in the same ship. Friends are generally glad of our going: and the prayers of the church are put up for us: and for my part, I am greatly encouraged; and many cautions come up in my mind, which I see are for my great profit, and suitable to my exercise. It fills me with admiration to consider what strength is come upon me; so that the nearest thing I know of, is nothing to me in a manner to leave behind; but it is God's work, and not mine. Now if thou goest to York, remember my dear love to Friends in the meeting in the morning, and be sure to stir Friends up to faithfulness. The Lord hath raised up many of low degree in the world, and blessed them with the gift

of his Holy Spirit, and has given them substance enough to answer his requiring ; and now if we forget from whence we are, and for what we were raised up, it will greatly displease the Lord ; this is often before me, and makes my mind travail, to answer the end for which the Lord raised me up, that so I may go through to the end, and die in the favour of God. I desire that Friends may pray for us, in that spirit to which the Lord never said, Nay ; and I desire thee with faithful Friends, to put Friends forward in good order and sound discipline ; it is for that my mind hath long travailed ; and I am glad that it increaseth in our county, as in many other places. I see there are many that God is raising up, to work the work of their day, in truth and righteousness.

With dear love to thee, thy wife, children, and Friends with thee, I shall remain, thy real friend,

WM. ELLIS."

John Hall, of Skipton, to whom the following letter is addressed, joined Friends by conviction in a silent meeting : he became a minister in the Society, and was a sufferer with many others in that day for his faithfulness to Christ, his Lord and Master.

To John Hall, of Skipton.

DEAR FRIEND ;

After dear love to thee and honest Friends who know me, by these thou mayst understand, that I am with three Friends more, now going off to sea, in order to our



voyage to America, in the service of Truth. And now, when I am about to leave my native country, some things come into my mind, with weighty concern for the prosperity of Truth, and things relating to our duty and service in the church, for the good of the members thereof, and particularly concerning my old dame, Abigail Stott. Considering the station she hath been in, and that in which she is now (she has had service for the Truth above thirty years) let her be helped in her present decayed condition. She told me she was willing to give up all she had towards the satisfaction of the creditors, and desired that Friends would assist her in the management of her affairs: so I would entreat thee to use thy endeavours to forward Friends in the matter, to help her to make money of what she hath, to pay as far as it will go. It was of old, and is still, a part of the pure religion, which is undefiled before God the Father, to assist the widow in her distress, and to relieve the fatherless. If for her sake alone it is not sufficient to move Friends in this charitable act, let them remember the faithfulness of him that is gone—I mean her deceased husband. My heart is in exercise and sorrow, lest any blemish should come upon his name, who is in his grave. If it be too much for one or two to undertake, I hope you will find seven Friends or more, if need be, to assist in this matter. It was so of old, that men of honest report, full of the Holy Ghost and wisdom, thought it not beneath them to take care of widows, and serve at tables, whilst others gave themselves up daily to prayer and to the ministry of the word. I desire that neither thou nor Friends may take what I have thus signified amiss, it being in the tenderness of my mind. My love to Abigail Stott, Ann Kingshal, and thy wife; they helped me much in the

day of my convincement. With my love once more to thyself and Friends, I rest thy real friend,

WM. ELLIS."

"From Deal on the Kentish Sea Coast,  
the 8th of 10th mo. 1697.

DEAR AND LOYING WIFE;

After dear love to thee, by this know that I thought good to give thee a few lines, to let thee know where I am, because I have no more known time to do it. I left London last seventh-day, and have ordered my affairs so that I hope thou wilt not be uneasy at all, as I gave thee account before in a few lines; and as I said before, I am still cheerful as to my travel, and hope abides with me, that the Lord will help me through what is before me. Friends at London are much concerned for our welfare. Now my dear love, thou knowest how the Lord's goodness hath attended and borne us up many times, when we have been low and under great exercises; and He hath extended mercy in a large manner, so that I find all too little that I can do for his Name. Now that I am separated from thee, thou art like to have thy exercises to the full; therefore I desire, if possible, that thou mayst live nearer the Truth than ever, and travail for the increase of it in thyself; thus thy understanding may be more opened by it, so that thou mayst be clearer than ever, to speak to anything that will advance its fame: and above all, see thou keep thy secret retirements, that thou mayst be certain thy strength is renewed. I see that will stand when all words and discourses come to an end. In the secret of thy mind pray for my support, and

that I may be saved out of the enemy's reach, both in myself, and from unreasonable men, and from evil tongues. I have had much in my mind to write, but time permits not. Pray remember my kind love to Friends, as Richard Wilkinson and his wife, Thomas Atkinson, Thomas Stockdale, and Adam Squire. Tell them to see that Truth's affairs be managed with a lively zeal and fervent love. The time is coming when they will see the good effect of it. I have made remarks in my mind, how things were left in order, and if I live, I intend to see what improvement is made. Fail not to set Truth over all, to thy utmost strength; and if I should not come back, fail not to pay my father's debts when thou hast paid mine. My love to all my men; bid them love Truth with their whole hearts: and if they serve thee with sincerity, the Lord will greatly bless them. So with dear love to thee, and all Friends as thou seest meet, I remain thy truly loving husband,

WM. ELLIS."

Memoranda of William Ellis, made at Sea.

"The 4th day of the 9th mo. 1697.—Then was the time I left my country, and took my journey for London, in order to visit Friends in America. I staid in London till the 4th day of the 10th month following, and then went to Deal, near to Dover. On the 7th day of the 10th month, I came on ship-board, in the Downs, and lay there wind-bound till the 15th, and then set sail for America with a fair wind. On the 21st, a boy fell overboard into the sea, and was drowned, and about the same time another died and was cast over, and buried also in the sea."

“The 7th day of the 11th mo. 169½.

Now concerning Collections, let every one give freely of his substance ; and let none complain of being overcharged, neither deny their substance to the church, neither say, I have but very little ; but remember Ananias and Sapphira. For as God knows the secrets of all hearts, and how to minister thereunto, so he knows all your substance better than you yourselves, and how to add to it. Also let all Friends be careful in meetings that Friends sit in fear and reverence before Almighty God, and in that, speak, one by one, to anything that comes before them ; and let every word be duly considered before it be spoken. So will your meetings grow in gravity ; and the Lord will give the spirit of a sound mind to guide you in all your concerns.”

“The 9th day of the 11th mo. 169½.

We had a meeting, and through deep travail of mind, the Lord answered and filled my heart with the sense of the good things of his kingdom. And the night following, I awaked, when the seas tossed ; and immediately a fresh feeling opened upon me that the Lord’s power was over the seas, so as to still the strong waves thereof. And on the next day wind came up in a fresh, steady gale, and pleasant, so that we ran above six miles in one hour. Blessed be the Lord for his goodness ! Now I see, it is easy to drink the cup of sweetness and comfort ; and many will be thankful to retain it ; but to drink a bitter cup of exercise at the Lord’s hand, many are unwilling ; yet it is good to labour to take it thankfully, at the hand of the Lord : for those that do so in patience may be sure that the Lord will give them to drink of the cup of consolation.”

Francis Plumstead, the writer of the following letter, was an ironmonger, in Duke's Place, Houndsditch, London, and a useful member of the Society of Friends : he died in 1710, aged 60.

"London, the 25th of the 10th mo. 1697.

My dear and nearly beloved Friend, WM. ELLIS;

I hope thou receivedst my few lines in the Downs, but because I am not certain thereof, I make bold to send these unto thee, desiring of the Lord that they may meet thee in health, according as thou canst desire ; also that thou mayst meet Truth and the affairs thereof according to thy soul's travail ; that in thy journey outward as well as homeward, thou mayst have comfort and consolation, so that all may work together for the comfort and consolation of those that love Truth, and the honour and prosperity of it, above all things whatsoever. God knows my very secret, inward cry and prayers are for this end, both in the particular and in the general. Oh, that nothing may ever befall any that have in part obtained an earnest of an immortal crown, to eclipse it in the least measure ! but that all may so run as to obtain the full enjoyment of an heavenly and glorious crown, that never can fade or be eclipsed ! — I desire thy prayers for a poor travelling soul, who thus makes bold to visit thee with a few brotherly lines outwardly, which can be read only and truly in that which is beyond words. As thou left things with us, so they continue to be, and are likely to increase, as far as I see. Many exercises are likely to attend us, because of the old men that would be great, and who, because thereof, are likely to be yet

greater burthens to those who would have Truth only to prevail and be greatest of all, and self and man, and the man's part of no reputation; so that there is a contrariety which can never be reconciled: the one is for, "I am ancient and was in the Truth before thou wast born, and therefore be quiet young man;" the other looks not at old or young, but at Truth only, both in old and young, at home and abroad, in the particular and in the general, the prosperity and increase of which, is all they desire. ~~Our~~ dear love is to thyself and to all dear Friends; so I remain thy dearly loving friend,

FRANCIS PLUMSTEAD."

John Tomkins to Alice Ellis.

"London, the 3rd of the 12th mo. 1694.

DEAR FRIEND;

With dear love to thee, for thy dear husband's sake, who is dear to me for the love and zeal I felt in his heart for the promotion of that ever blessed Truth, which God hath brought us to the knowledge of; and which I doubt not but he will continue to use his utmost endeavours to promote. And doubtless he shall not lose his reward, who so cheerfully can forsake wife, house, land, and all that is near and dear in this world, for Christ's sake and the Gospel's; and I am firmly persuaded also, that thou wilt have a share of the same reward, who so cheerfully hath given him up in this service, as having regard to the carrying on of the good work which God hath begun on the earth; believing that the Master, on whose errand he is gone, can preserve him in his journey, and bring him safe back again to thee; or else,

if He please to order it otherwise, is able, and will, no doubt, make up the loss to thee in Himself, in giving thee a plentiful portion of his love, life, and presence, even in this world, besides in the world to come, an everlasting inheritance of glory with his saints and servants, world without end.

JOHN TOMKINS."

"Maryland, the 22nd of the 1st mo. 1691.

DEAR AND LOVING WIFE ;

After my true and unfeigned love to thee, which doth so abound that I cannot express it with ink and pen, these come to let thee know, that once more the Lord hath extended mercy to me, and brought me to my desired haven. We have passed through such perils by sea that I cannot express it ; and when we came within two miles of land, we had like to have been wrecked on the shore ; but through all, God hath delivered us ; for which my heart is thankful to the Lord. When I set my eyes on the country, my heart was so filled with the Lord's goodness that I was hardly able to contain. We landed the 14th instant, and have been at several meetings, where we were gladly received by Friends and other people ; and the Lord's goodness hath so filled my heart, that I have wanted words to express it. This day we had a meeting where many Friends came, and others ; where my heart was opened in the Word of Life, to sound forth the day of salvation ; my heart was more glad than of thousands of gold and silver ! Aaron and I are for going towards Virginia and Carolina, in about five or six days' time, and we intend to come back in three or four months, and go for Pennsylvania. I cannot express my

solid satisfaction that I have, which makes my faith and hope strong, that the Lord will assist me. I suppose I shall be about the countries of Pennsylvania, about ten or eleven months from this time ; so send me a few lines by way of Liverpool or London. Theodore Ecclestone will take care to send to me, or forward it. I will endeavour to clear myself as I go from place to place ; and I hope the Lord will assist me to do it. Now I desire thee to live near to the Truth ; and by it thou wilt be preserved over all the troubles that may come upon thee for want of my assistance ; and labour to keep thy family in good order ; and if any body seem to be contentious, do what thou canst to quit thy hand of them ; and labour to bring things into such method, that if it please God to bring me back, all things may be managed to our ease and comfort, that, if possible, we may serve Truth more than ever. And labour in God's wisdom, to subdue evil in thy family and in the meeting ; but on the other hand, when thou hast cleared thyself, be sure not to fret thyself at evil doers ; but commit thy cause to God, who will ease thee in his time. I know we have had our part of trouble, but the Lord hath set us thus far over it all ; and I hope he will preserve us to his heavenly kingdom. Fail not to send me a few lines with anything that is needful ; and as to the present station thou art in, hear all things, bear all things, and suffer all things ; and in due time, if thou faint not, thou wilt overcome all things. I have abundance in my mind to say to thee, but time fails, but I hope to write again in three or four months time. So with my love to Friends in general, I rest,

Thy truly loving husband,

WM. ELLIS."



“To Thomas Aldam.

Maryland, the 22nd of 1st mo. 169 $\frac{1}{2}$ .

DEAR FRIEND, whom I love in truth, and for the Truth's sake ;

These few lines I have written unto thee, to let thee and Friends know of my arrival, which was on the 14th instant. We had a long passage. Our ship had liken to have been wrecked on the Capes off Virginia, with many apparent dangers, but escaped all ; for which my heart is thankful to God. We are kindly received by Friends, and many other people, though we have not had many meetings yet. I see here is great need of faithful Friends to visit these parts ; and I hope the Lord will stir up the hearts of many to this service. Soon after I set my eyes on this country, my heart was filled with the goodness of God, so that I was not able to contain myself ; and it much dwells in my heart, which makes me think the Lord's mercy is much to these countries ; also it is a great confirmation to me, that the Lord will assist me with his good presence, which hath been my chiefest pleasure for many years. I intend to spare neither my body nor time, so that I may discharge myself of what is fallen to my lot ; and I often think in my heart, that all is too little that I can do for the worthy name of God, such have his mercies been to me, whereby to make me willing, both with body, soul and substance, to be given up to serve him. Oh ! the goodness of Truth fills my heart ! I desire that all that know it may be persuaded to love it. There is no glory nor beauty like

unto it ; and I desire that such as God in his loving kindness and mercy hath bestowed gifts of his Holy Spirit upon, may be stirred up rightly to improve them, to the advancement of the honour of their Lord and Master ; and that they may labour always to be found in those things that make for peace and love : so will their unity increase with the Father and the Son and one with another. I desire thee to remember my true love to Friends, met together at the Quarterly Meeting, with whom my soul hath had unity for twenty years or more ; and my heart and mind hath laboured in secret for Truth's prosperity amongst them ; and when anything hath appeared which hath brought trouble on that meeting, it hath greatly afflicted my spirit ; and when Truth hath prevailed, my soul hath greatly rejoiced ; and the last time I was there, my heart was filled with thanksgiving to God, because I saw a holy zeal stir in many Friends' hearts for good order ; and that it might increase from one end of the country to the other. I pray God increase it more amongst you. And this I have to say to Friends, in the word of Truth, That if a true care and diligence be observed, the Lord will bless your endeavours and prosper his work in your hands ; for out of Zion, the perfection of beauty, hath God shined, not only to convince people of the evil of their ways, by his Truth, but to establish them in the sound and holy order of the Gospel. Oh, the comeliness of the government which the Lord is putting upon the true church, and the beauty of that dwelling he is about to settle her in, affect my heart ! but libertines cannot behold these things, therefore are they sorely displeased at such as labour to see this work completed.

The Lord is on his way; therefore it is my desire that all may be strong for God and his Truth. Remember my dear love to Friends of the morning-meeting. I desire thee to send a copy of this to my wife. So with true love unto thee, thy wife, children and friends, wishing all your welfare,

I rest thy Friend in the Truth,

WM. ELLIS."

## CHAPTER V.

Letters from America to Settle Monthly Meeting.—Alice Ellis to her husband.—William Ellis to his wife. Aaron Atkinson and William Ellis separate. Letter from Aaron Atkinson. Anecdote from Thomas Story's Journal. William Ellis to Thomas Johnson.

THE care of William Ellis for his friends in England was soon made manifest after his arrival in America, as will be seen by the following epistles to his own monthly-meeting, and several of the following letters. No journal of his travels in America appears to have been kept, but his course may be traced by his correspondence in this and subsequent chapters.

Settle Monthly Meeting, at the period at which the following Epistles were addressed to it, was composed of the Preparative Meetings of Settle, Bentham, Newton-in-Bolland, Rilston, (including Airton), Scarhouse, Salterforth, and Selside.

“To the Monthly Meeting, at Settle, in Yorkshire.

Maryland, the 25th of the 1st mo. 1698.

DEAR FRIENDS,

This comes with my true love to you all, to let you know that through the great mercy of God, I have escaped many apparent dangers, both by sea and land. We arrived safe in Maryland on the 14th instant, and I feel

the Lord's power near to assist me through the great work that is before me, for his Name's sake ; and by it my heart is warmed, my faith strengthened, and my hope established. Now my dear friends and faithful brethren, though I am separated from you, yet you are often in my mind, because I know that the Lord is with you ; and many times have I known and felt in your meetings, the love of God to fill my heart amongst you ; and it hath been my great joy, to feel the Lord's weighty counsel amongst you, to direct you in your affairs, for his Truth and Name. Oh ! the remembrance of it fills my heart now, as it did when I was with you ; and my heart is thankful to God, that he hath counted me worthy to labour with you in those things which have wrought for the honour of his Name, and the spreading of the fame of his Truth abroad. It has been the kindness of God, and his love in our hearts, that has engaged us to this service ; and Friends, you know that since the day that the gracious God hath concerned me, how that I have served him, not only in word and doctrine according to my small gift ; but my strength, understanding, and all that little substance that God hath given me in this world, have been given up to his service. Let God have the glory of all we can do, and let the beauty and comeliness that is in the Truth shine through every believer therein. And further, it is my advice to you in the love of God, that as he hath opened many good and wholesome orders and methods amongst us, for the discipline in the church of Christ, so let your hearts grow strong for God, and full of mighty and holy zeal to put them in practice ; and labour with all diligence, that ye may be found in the practice thereof, in every particular meeting ; so that all coldness of zeal and indifferency of spirit in

religion, and looseness of conversation may be watched against and put a stop unto, as much as in you lies, and that every green and tender thing, whether in poor or rich, be cherished ; and if any have done amiss, let the time past suffice, that they may now seek the Lord by true repentance, and hearty acknowledgment of their offence ; that if the day of their visitation be not passed, they may find mercy with the Lord. Oh, let your waiting be upon the Lord in your monthly-meetings, and at all other times, for wisdom and counsel to manage the Lord's business ; and for a spirit of discernment, that you may distinguish between true repentance and feigned humility ; for the hypocrite cannot approach the Lord so as to find favour with him. And the great desire of my heart is, that all Friends be advised to keep to that Power that will keep their souls alive, fresh and open to the Lord, in their retired meetings for the worship of God ; so that all idleness and sleepiness may be kept from amongst Friends ; that those Friends who may be concerned for God in public be not burdened and grieved with such things ; but that their joy may be full in the Lord, in the increase of their gift, in the root of life ; and then, as anything opens upon them, doubtless it will be to the affecting of the hearts of all that hear them. Oh ! the weight that my soul hath gone under, that I might see the work of Truth accomplished amongst you ; and I desire you to make inquiry how the weekly-meetings are kept up, and see that Friends grow in it duly. The strength that I have often gained in those retired meetings, I do find stands in me steadily in this my travel. Oh ! my heart is warmed within me, when I remember those good seasons, and how the Lord filled the hearts of the faithful, that they could not forbear to meet

together, that they might purely enjoy the presence of God ; and I have made some observations, that those who have been indifferent in that work, I have not seen grow to the stature of a strong man in Christ Jesus, who is Lord of our assemblies. And my desire is, that that good work of taking care of poor Friends' children may be minded amongst you ; and that Friends be minded to give freely towards the relief of the poor, as God hath blessed them ; for as the Scripture saith, " God loveth a cheerful giver ;" and it hath been a saddening to my heart when I have heard complaining of want in the time of sacrificing at the altar. In the time of the old Law, the Lord required this, That none should appear before him empty, and I know the Lord requires it now. And dear friends, labour in the life of Truth, which God in his love hath opened in your hearts, to keep in the bond of peace, and that all contention, and all that would contend for false liberty may be kept out of your assemblies, so as to have no place amongst you ; so will you grow fruitful as a garden enclosed ; and the works of your hands will send forth a pleasant smell. God, through his tender mercy, hath showed me these things in the opening of life in my heart. And so the Lord prosper his work in your hand, is the desire of my heart ; so that if it please him to bring me back, I may behold the glory of the Lord amongst you, and be partaker of his joy and consolation among you, is the fervent prayer of your real friend,

WM. ELLIS.

When you are met together, and you feel the Lord's power upon you, present your requests to God for my pre-

servation every way; and let ~~this~~ be read in your men's and women's meetings in the same love that it is written in.

W. E."

The epistle from which the following extract was taken, appears to have been, in some degree, a duplicate of the former one; but some of the additional matter is of too much value to be omitted in this collection.

Extract from an epistle to Friends, at their Monthly Meeting at Settle.

"Maryland, the 30th of the 1st mo. 1698.

DEAR FRIENDS;

As I have been exercised amongst you, it still is my fervent desire that you may be faithful to what God hath committed to your charge, and be careful to meet diligently together on the week-days, and let not things of this world overcome you, and cause you to make excuse for negligence in your duty; but wait that your minds may be kept under a concern for Truth, and that will keep out the spirit of the world which will bring thick darkness over your minds and sleepiness over the body; but wait in, and stand fast in the name of the Lord; so that that life that outlives all that is contrary to God may fill your hearts, and that by it your strength may be renewed to serve the Lord and one another; and I know that those who are found wanting in their duty to God, will not grow up to God's honour, nor be helpful to the building up of the church, but will be found complaining like people that dwell in a barren land. Dear friends, since the day of my convincement, I have seen and



felt the benefit of meeting the Lord's people ; and I am thankful that I am kept sensible, even unto this day, of the benefit of inward retirement before the Lord : and Friends, keep up your Preparative Meetings, and wait in God's wisdom that your hearts may be filled with his counsel to act and speak forth those things that are most for the honour of his Name and good of the whole assembly. And minister diligently to the necessities of the poor, and fatherless, and widows ; and labour in the power of God, and in that, rule over all disorderly and unruly spirits, that the government of Christ may be known to be upon his shoulders ; for 'tis said, " Of the increase of his government and peace, there shall be no end ;" and labour to keep out all that which would disturb your unity, which stands not in shaking of hands, nor inquiring of the welfare one of another, but in the spirit of our Lord Jesus, our Foundation and chief Corner Stone. Beware of feigned humility, but be tender of all those who are coming up to serve Truth ; and let those Friends who are anciently convinced be good examples in their places, that those who are young and are seeking the Lord and the knowledge of his way, may not be hurt by their examples ; and let none sing without the spirit and understanding also ; but labour that the life of Truth may fill your hearts ; that is it which makes all capable to serve the Lord with acceptance. Pray take notice and call to mind respecting some that have professed Truth in times past amongst us, but walked after the devices of their own hearts ; what misery and distress came upon them, even to the end ! The remembrance thereof hath often filled my heart with sorrow ; yet I bless the Lord with my whole heart, because he hath given me to see that he is about to raise up such as

will answer him with a willing mind ; and it is my great joy to see Truth prosper. Though I be far separated from those things which have been and are dear to me, yet the presence of God makes me to say, all is too little that I can do for his Name. This day we have had a great meeting, where abundance of people came, and three justices of the peace, where it was opened to them from the Lord, that he had sent the Physician of value, who has the Balm of Gilead to heal the wound of the daughter of Zion. The Lord is about to spread the fame of Truth in these countries. With dear love to you all,

I remain your dear friend and brother,

WM. ELLIS."

The excellent spirit of true helpers in Christ, exhibited in the two following letters, as well as in many others in this series, deserves the serious attention of the reader. The tender affection of William and Alice Ellis, and their devoted dedication to the Lord, are touchingly set forth, and depict a fervency of spirit, such as might lead to the expectation, ~~that~~ the divine blessing would attend their labours, and that the work of the Lord would prosper in their hands.

"Airtion, the 15th of the 2nd mo. 1698.

DEAR AND LOVING HUSBAND ;

After the salutation of endeared love to thee, I thought fit to signify my mind a little to thee. Dear love, thou art often fresh in my remembrance to my great comfort and satisfaction. I feel the renewings of the love of God to be shed abroad in my heart in a larger manner than ever,

that the Lord who drew thy mind away from all that was near and dear, may make thy journey a prosperous journey, and make it effectual, for the end for which he called thee; not questioning at all but the Lord who has stood by us in great trials and exercises, will carry us on and through, to the glory and honour of his great Name, and to our own satisfaction and comfort, as we serve him truly in the sincerity of our hearts. So my dear love, though we be far distant in body, yet as we keep in the universal love of God, we are present in spirit, and as near as ever. I cannot word the nearness I feel in the remembrance of thee, which many times causes my soul to rejoice; but at times it hath pressed upon my mind with weight, that thou do not travel over fast forward, but that thou mayst take time, that thereby thou mayst discharge thyself more clearly in the sight of God; and this will, I believe, tend to thy own satisfaction and future happiness both here and hereafter. If thy companion would seem to draw thee or hasten thee to get your service over, I earnestly desire thee to be very careful to mind the drawing of the Father's love, which will open to the view of thy mind, and give thee a clear discovery, where thy service lies. I have been a little afraid for some time, lest thou shouldst be drawn homeward over soon, and thou should leave some places or Islands unvisited, which would cause uneasiness, and deprive us both of the benefit we might enjoy hereafter. These things have been much in my mind both by day and also in the night season; when in sleep, methought I had been talking with thee, and saying, Take thy time, and perform thy service fully: and withal, I earnestly, praying unto the Lord to enable thee to perform the same. Take no care for me, as for outward things; for

I believe things will be well, and I intend to endeavour to answer thy mind in what thou wrote to me from London. Now I feel my mind eased; only when the goodness of Truth is in thy heart, then remember thou me.

So I rest and remain, thy true and loving wife,

ALICE ELLIS."

"Written at Chuckatuck, in Virginia,  
the 19th of the 2nd mo. 1698.

DEAR WIFE;

This with true love, comes to let thee know how and where I am. I wrote to thee and several Friends before, but lest the letters should miscarry, I have added these few lines, to let thee know that we have gone through part of Virginia. We find many poor dejected people that profess Truth, who for want of true care in themselves, and of visiting by Friends in love and zeal, are grown too cold. Thou hast known the manner of my exercise where such things have been, so that I need say less on that account. However, we labour sore to bring to people's remembrance, the beauty and comeliness that is in the Truth, and people's hearts begin a little to warm; but I cannot see but that we must see Friends twice over in some places. Here is a Yearly Meeting intended to be kept in the third month, where we hope to be; and we intend to speak to the Elders amongst Friends, to be more zealous for the Truth, and for the good order of it; and then we intend for Maryland, and if we live, towards Pennsylvania. I suppose we may be in these countries till the 11th or 12th month; so if Robert Haydock send any ship for Pennsylvania, send me a few

lines ; and dear wife, I am much concerned for thee every way, and earnestly desire thy foot may not slip ; for now is our time to labour to get the heavenly crown ; and seeing we have so long and hardly travailed to obtain it, that we may not fail now when our time cannot be expected to be long ; for the time comes that those who win the race must have the gold. I cannot express my care for thee, because I know thou wilt meet with many enemies for Truth's sake, I being separated from thee. Whilst I was with thee, I know false hearted people were made to bend, yet it is my comfort that thou hast some true hearted Friends to stand by thee. Be sure if thou open thy heart to any, let it be to such as thou canst really trust. My dear love to Adam Squire, bid him be sure he marry such a one as loves the Truth. My love to my family in general, and to Thomas Atkinson if he be alive ; he hath spoken of true love and pure innocency ; I hope he will have a measure of them both to accompany him till the last. Tell Simeon Wilkinson to walk in the Truth without wavering, and that he fall to work upon that part that works in his nature to make him of a testy or angry mind, so that God's blessing may come upon him in his old age. Likewise bid Joseph labour to overcome the inclination of his mind, and speak to every one according to their inclinations. My love to brother Daniel and his wife, I heartily desire he may get through all his outward trouble, and then to knock the world on the head, and make it his business to serve the Truth to the utmost of what it requires of him. My love to Lawrence King, and tell him not to tie himself to the world, but upon sound terms, that he may have the more time to serve the Truth. A poor people here sit for many weeks in meetings, and hear few

or no words spoken. Yesterday I was told that several poor women came ten miles on foot to meeting, and some brought their little children in their arms. Discourage nobody that is really inclined to come to these parts to see Friends, for here is a great work to be done before the fame of Truth be set over these countries. My love to Elizabeth Moore, and tell her that I am much concerned for her son John, that he may get such a wife as will really love and serve Truth, that, as her zeal and love hath increased, so her comfort may increase in her old age. I live in hope to return back and enjoy thy company, which is more to me than all things that mine outward eye hath seen ; and till then,

I remain thy loving and affectionate husband,

WM. ELLIS."

Extract of a letter to Alice Ellis from her husband.

"Page in Creek, in Virginia, 19th 3rd mo. 1698.

We have been once through Virginia, and through Carolina, where we have found many tender-hearted people, and had much hard service, things being much out of order amongst Friends, and wrong-minded people bearing sway ; but the Lord hath wonderfully appeared and assisted us to set Truth over all opposition, so that I hope we shall go clear out of this country. The last First-day we were at a Yearly Meeting, and two days after, being the 19th instant, eleven Friends took a boat to go to a Friend's house : and the wind rose, and we were in great danger of being cast away, water driving into the boat, so that we were like to sink, and I with two or three Friends more were thrown out of the boat ; but the Lord had mercy on

us for his name's sake; so that by hard toil we got to a vessel; but to conclude the matter, we were all preserved. There is much travel here by water, but I will take what care I can, and the rest must be committed to God. Thus with true love to thee,

I remain thy true and loving husband,

WM. ELLIS."

"West River, in Maryland, the 16th of the  
4th mo. 1698.

DEAR AND LOVING WIFE,

After the remembrance of my true love to thee, by this know that I have written often to thee, but lest letters should miscarry, I think fit to write as often as I have opportunities to send. Here hath been a Yearly Meeting that hath holden five days, whereto many of the great men of the country came, and several priests and the Governor, and the Lord was pleased to assist me to my great comfort and Friends' gladness, though I had gone through more exercises two or three weeks before, than I can express; it brought both body and mind low, but I have been made able to bear it. I left Aaron in Virginia, but hope he will be here in a little time; then we shall be for Pennsylvania if health be granted, but here is a great mortality through most parts of these countries. There are three public-friends coming out of these countries for England. Robert Heaton's son will tell thee of me. And dear wife, know that thou art often in my mind, and my soul is much concerned, that though we be far separated, we may be preserved every way to God's honour and our own comfort. I earnestly desire thee

to take care of thyself, and not overwork thyself, but let thy desires be to God for my safety. I hope we shall have gone through these countries by the end of this year, and if we go not for Barbadoes, may endeavour for England. I have been under some deep exercises about going to that Island, and I hope the Lord will clear up my understanding, if it be my place to go thither. Remember my love to Friends in general, but especially to Friends about town. I pray God you may all be found in those things that make for peace, and that love may abound among you as one man,—that you may keep dominion over all that which is of another nature, and fret not thyself too much at evil doers, nor say in thyself thou wilt let every one do as they will; for evil doers to whom the Lord hath offered help, and who will not mend their ways, will grow worse and worse. Yet my desire is that God will raise up a people that will love the Truth. Pray keep up your weekly meetings, and advise Friends to feel God's goodness to fill their hearts, so will you grow in your inward man. Tell Richard Wilkinson not to let his mind out to think of coming into these countries to live; but if any young people be so warm, that they cannot be guided, let them take their course, when you have eased your minds; I doubt not but such will get cooled on their first coming here. My mind is much concerned for brother Daniel and his wife, that they may come up in their full duty and serve the Truth in the dominion of it. My dear love to sister Margaret, bid her mind her latter end; she hath known my mind many years, and hath seen the Lord's hand that hath been with me for my own good, and for the good of my kinsfolk, and friends; and that no weapon that hath been lifted up against what I have stood for, hath prospered; therefore bid



her walk in the Truth, and seek the enjoyment of it, and keep out of society with such as are unsound in works and judgment, so will the blessing of God be upon her. My love to all my kinsfolks, and servants, and neighbours, as thou seest meet and convenient. I desire thee keep in patience in thy troubles, and be careful that the Truth suffer not in any case by us; then as it hath been and as it is, and as we have been and still are, so ~~we~~ shall be blessed. So my dear love, farewell!

I still remain thine,

WM. ELLIS."

Aaron Atkinson not feeling his mind easy to leave Virginia when William Ellis believed it right for him to go forward, they separated; and soon after parting, Aaron Atkinson was attacked by intermittent fever, as noticed in the following letter.

"To William Ellis.

The 5th of 5th mo. 1698.

DEAR FRIEND;

Right glad was I to hear from thee; thy care and love to me are great I must ~~not~~ say, and thou hast quitted thyself of me like a companion indeed. My dear friend, I have been very much out of order since thou left me; for the most part, my fit returns every other day; I can walk about on my easier day, but I sweat extremely. I forced myself one day to the meeting and was refreshed, but lay almost all the week following keeping my room, and came down stairs but once I think that week. I am so

weak in body that I do not know that I am able to ride two miles. My dear friend, though the Lord hath been pleased to afflict me, yet I believe it is not in his wrath; I am not sensible of any occasion given by me that hath justly brought it upon me. So far as I can see, it is the Lord's will to stay me for a season, it may be for some service that I see not the end of, blessed be his Name, and his holy will be done for ever. I am now at John Woodson's, the doctor's, and have been near three weeks; there is good air, and he is very kind, but all physic is in vain for aught I am sensible of, as to putting away my distemper. My dear friend, as there is no likelihood of my coming seasonably to thee, I fully and freely give thee up to answer what the Lord requires of thee, and to go on as soon as thou findest freedom. Give me freely up into the hand of the Lord, for he is sufficient for me. It rests still with me to visit those meetings I told thee of. I shall be glad of my health, but I must wait the Lord's time. My dear love to Samuel Galloway, and his wife and children, and all other friends that ask of me. These are with true love to thee, and sincere cries to the Lord to be with thee to the end of thy days.

AARON ATKINSON."

The following anecdote is from the journal of Thomas Story, who became much interested in the salvation of the negroes when on a religious visit from England to America, and travelling in North Carolina in 1699. Speaking of some coloured men who attended the meetings of Friends, he says; "I had inquired of one of the black men, how long they had come to meetings; and he said, they had always been kept in ignorance, and disregarded, as persons who

were not to expect anything from the Lord, till Jonathan Taylor, who had been there a year before, in discoursing with them, had informed them, that the grace of God through Christ, was also given to them, and that they ought to believe in, and be led and taught by it; and so might come to be good Friends, and be saved as well as others. Of this they were glad; and on the next occasion, which was when William Ellis and Aaron Atkinson were there, they went to meetings, and several of them were convinced.”—See the *Life of Thomas Story*, 8vo. Ed. 1786, p. 115.

Thomas Johnson, to whom the following letter was addressed, died at Richmond, in Yorkshire, in 1710, aged about 73 years.

“Maryland, the 22nd of the 5th mo. 1698.

DEAR FRIEND, THOMAS JOHNSON;

After my dear love to thee, by this know that thou hast come into my remembrance of late time, as also have faithful Friends about where thou livest, and therein hath my heart been comforted. My heart hath been often gladdened since I saw thee, that I lived to see an end put to the great trouble that hath been so great a hurt and sorrow to Friends about you, for so many years, and that love was like to come up amongst you; and in order to that, my hearty desire is, that whatever hath been spoken or done by any that was not according to the Truth, let all be buried in the land of forgetfulness, and the very root of all discord be taken out of all hearts by the Spirit of Truth. And if thou, or any honest Friends know any one that is not come to

this, labour truly with such in the love of God to overcome it; and it is my hearty desire that the goodness of God may increase amongst you and through your whole monthly-meeting. And I wish that every one may call to mind the Lord's goodness that broke forth many years ago, and his glory that shined through his faithful servants, to the affecting of your hearts, and to the uniting of your souls together, by which you were made strong for God, and strong to help your brethren; and if it be found upon search, that there hath been, or is to this time, any loss of strength, or dimness come over you, or any want of the breaking forth of that former beauty and comeliness that I am sensible came over your meetings; I desire that all who are sensible thereof may labour before the Lord to have those things restored and brought up again. And dear friend! labour thus with thy whole heart, to stir up Friends to love and good works: and persuade all Friends to walk in the Truth. Oh! the sweetness of it hath comforted my heart above twenty years; and it is as sweet as ever it was, and abounds to all that love it with their whole hearts: it is still so good to my soul, that though I be concerned to leave all, and to travel into these deserts for his Name, yet all is too little that I can do for Him. My soul is comforted at this time; blessed be his holy Name for ever and ever. I desire thee to remember my love to your Friends, and to Friends at Masham, and in Wensleydale. There will be a brave people thereabouts if they keep in the Truth. With true love to thee and all thine,

I remain thy real friend,

WM. ELLIS."

## CHAPTER VI.

Letters from Alice Ellis to her husband,—Adam Squire to William Ellis,—  
William Ellis to Simeon Wilkinson,—to Alice Ellis,—Theodore  
Eccleston to William Ellis,—William Ellis to Adam Squire.

THE notice in the following letter of “Quarterly Meetings of Public Friends at Settle” seems to have referred to the commencement of the meetings now known as the Meetings of Ministers and Elders, which are held once a quarter within most of the Monthly Meetings in the Society of Friends.

“Airton, the 24th of the 5th mo. 1698.

DEAR AND LOVING HUSBAND,

I have received thine dated the 23rd of the 2nd month, which was gladness to my mind; it was the first I had received since thou took shipping. I am well in health, and very cheerful in my mind, and we have been very quiet in our family since thou left us. Dear love, thou hast often been in my remembrance to my great comfort; and such has been the Father's love, that I can truly say, I have had no want of thee, excepting in our own meeting; and I daily feel the sheddings abroad of this love in my heart; I feel my strength is often renewed, and many times earnestly pray in the secret of my heart to the Lord, that he may enable thee to perform thy service fully. I desire thee to take no care for me for outward things, for I can truly say,

there has nothing seemed hard to me since thou left me. I believe all things will be well every way, if we be but faithful in heart and mind in what the Lord makes known to us. I hope thou wilt take well my writing after this manner in both letters; and though I signified the fear that was in my mind, lest thou shouldst be drawn homewards over soon, thou knowest it is not for want of love to thee; for I can truly say, thy company has been always pleasant to me; but finding it was my duty, I durst not but signify my mind after this manner; for I know, the Lord who brought us together by a secret hand, that we might be a comfort, and as meet helps one for another, and serve him in the sincerity of our hearts, and to the utmost of our strength, will, if we do so, and continue faithful to the end, yet more and more bless us, and enrich us with the riches of his love; so that thereby we shall be more freely given up in heart and mind to serve him faithfully. And as we abide here, the Lord will still more and more be glorified by us, and we shall desire nothing more than that which will be a means of spreading the Truth and propagating his great Name upon earth: then I know that our love will increase to the Lord yet more and more, and unfeigned love and hearty desires will spring in our hearts to the Lord one for another, that we still may be preserved by that secret hand which brought us together at first; so in the secret of my heart do I earnestly pray unto the Lord for the continuation of the same. We have had two Quarterly Meetings of Public Friends, at Settle, since thou left us, which were very precious meetings, and the set time they are kept, is the week before the Quarterly Meeting at York; and so to continue. I was at the Quarterly Meeting at York and I can truly say, it was the most com-

fortable meeting that ever I was at there. Having a little eased my mind, I shall conclude, and so remain

Thy true and loving wife,

ALICE ELLIS."

Adam Squire, the writer of the following letter, was a Friend of Airton, whose name first occurs on the minutes of Settle Monthly Meeting, in 1696. The Gill estate, near Airton, which is now in the possession of Friends of Yorkshire, belonged to some of the same family of Squire, who lived at Needham Market at the time it was transferred to Friends in 1829.

"Airton, the 24th of 5th mo. 1698.

TRUE AND WELL-WISHING FRIEND, WM. ELLIS;

Wheresoever these may find thee, the glory of the Lord God of Israel overshadow thee, and the blessings of his Son Christ Jesus abound in and upon thee! Heartily do I desire that he may distil his small rain more and more, and shower down his love in and through thee, so that he may make thee a fruitful bough, spreading over all the walls of opposition; and the Lord grant thy prosperity in the Truth every way, that when the wicked archers are suffered to shoot their darts sore on every side, thy bow may abide in its full strength; and I do not at all question, but the Lord will arm thee with that spiritual armour, which I know is able to resist all the fiery darts of the devil. For this cause I greatly bless God on thy behalf, that the Lord hath chosen thee as one of his faithful labourers, to place his holy Name upon. O my dear friend! I tenderly desire thee in bowels of endeared love, which I feel in the love of God to

roll towards thee, to be sure thou leave nothing short, of that which the Lord has discovered to thee and given thee a knowledge of. I believe thy reward will be great; for this is thy day that the Lord hath handed forth to thee. The Lord goes before thee and is become thy captain, and if thou follow him in sincerity of heart and mind, and fight his battle valiantly, then the Lord will make thee more than a conqueror, a pillar in his house, which shall no more go forth. Thus I have given thee a small hint of my respects, withal heartily desiring of the Lord that he may say, Amen, to my secret desires for thee. Now I know I need not say much of my gladness to hear from thee, for I believe thou knowest it, yet I desire thee, as opportunity offers, to let me hear from thee; and as touching what thou mentionedst in thine to me, I do intend if I live, to answer thy mind in all respects; and as for thy poor wife, who I know loves the Truth, she shall want no assistance that I can make her. And further, my friend, I must acknowledge the remembrance of thee comforts my heart and soul; and though we be far separated outwardly, yet in this pure love of God are we nearer than ever; but at times I want thee exceeding sore, to help to press forward those that would fain stay behind; and to drive onwards the backsliders which will neither go themselves nor are willing to let others go. This thing is a great trouble to me, to see such things, amongst those called professors; but I believe the day is coming that every one must be turned to their own, and must reap the fruits thereof; and happy will all those be who have laid up heavenly treasure, whose fruits will be safe for evermore. I heartily desire thee, that thou wilt pray unto the Lord of the harvest that he may raise up



more faithful labourers, who will stand substantial in the day of trial, and in the time of great exercise. And my friend, whom I dearly love in the everlasting Truth, I beg it of thee to pray unto the Lord in the secret of thy heart, that I may be preserved out of the snares of death, which lead to the chambers of hell. I see the danger they are in, whom Satan hath blinded. O that thou would call to mind, and remember when thou wast beset, as it were, with enemies, within and without! and as thou patiently waitedst upon the Lord, how he in his due time, wrought thy deliverance every way; so that now thou art become free to the commonwealth of Israel; and then thou mayst remember me before the great Lord, that I may be preserved out of the reach of the enemy in every respect. My friend, I cannot word my desires in this respect, but believe thou hast a feeling sense of my condition, and hast experienced the same, so that I know no mortal that I can make my complaint to in comparison of thee; and I believe that to thy private supplications, the Lord will say, Amen. I cannot but earnestly desire thee to remember those who have thy exercises to go through; and to pray the Lord that he may bring them through Jordan, which I earnestly desire the Lord may grant so to be; and in expectation of the same, I rest thy loving friend and brother in the unchangeable Truth,

ADAM SQUIRE."

Simeon Wilkinson, to whom the following letter is addressed, appears to have been an indentured servant to William Ellis. The care of a Christian master is well set forth in the counsel contained in this letter.

“Maryland, the 25th of 5th mo. 1698.

SIMEON WILKINSON,

Loving friend, after true love to thee, know that the time of thy freedom being near, I have been under a concern of my mind for thy welfare: and seeing, it may fall so, that thou set up for thyself; therefore I advise thee, that thou settle thy mind quietly, to feel the Truth to direct thee in thy undertakings; and let not love of increase of outward things or profit, take up thy affections too much; but be sure to keep openness to go to week-day meetings; and in private, desire to feel God's goodness to fill thy heart, that thy strength of mind may be renewed, rightly to rule what God may bless thee with, and likewise to overcome what is incident to thee in nature, and that thou love and honour thy parents, which I know will please God; and that thou wilt help thy sisters in what is needful in any manner. And wait to have thy eye opened, to discern truly between those that serve God and those that serve him not; and labour to improve thy gifts, spiritual and natural, to the most advantage, and God's honour: and if these things be found in thee, the Lord will make way for thy prosperity every way. Thou hast seen my care of thee, and that the Truth might grow in thee and amongst you all; that by it you might be made men for God when I am gone. Thus with true love to thee and you all,

I rest thy true friend,

WM. ELLIS.

While William Ellis pointed out the benefit of attention to the teaching of the Holy Spirit, and the advantage of

waiting on the Lord for this teaching, he saw the necessity of watching against the snares of Satan, when transformed as into an angel of light, beguiling those who being somewhat awakened, but not truly humbled and brought to a spiritual discernment of their duty, gave way in an excited state of mind to imaginations, and in this professed to have visions, and to be moved by the Divine Spirit. The enemy of all good has often sought by such means to bring into discredit a belief in that teaching of the Spirit which abundantly promised in the Scriptures, to the disciples of Christ; and the early Friends whilst directing to the true teaching of the Spirit, guarded this point by declaring, that whatsoever was professed to be the teaching of the Spirit, and was contrary to Holy Scripture, must be reckoned a delusion of the devil. Caution is extended in the following letter, in regard to persons under such delusions.

“ East Shore, Maryland, 26th of 5th mo. 1698.

DEAR AND LOVING WIFE,

After true love to thee, these may let thee know, that through the tender mercy of God (who hath wonderfully extended mercy unto us many years, not because of our desert, but of his own good will), I am as well in body and easy in my mind as I have been a long time; and my heart pants to be filled with the Lord's goodness, that by it, I may do that which is fallen to my lot in this wilderness country; and my desire hath prevalence with him, which is secret gladness to my heart. In about ten days or two weeks' time, I intend to be in Pennsylvania, and to be thereabouts till towards the last of the Seventh Month, and

then to go towards New England, for it is dangerous travelling in the winter there ; and if I live, to come back to Pennsylvania. I have seen Friends mostly two or three times over thus far ; and I intend to spend my time to the most profit I can ; and if I go not for Barbadoes, shall make my way for home ; but cannot say much to that till I see my way clearer. My dear, I often think of thee, and it is no small comfort to me that I have thee to think of, and the more because I have ever found thee true to me in my greatest trials ; and though I be far from thee, yet my love increases to thee, and if it please God to bring us together again, I believe it will be to the increase of our comfort and strength, and I hope for the further advancement of the work of Truth, which thou knowest hath been my hearty desire this many years. And my desire is, that thou live nearer the Truth than ever, and let the life of it fill thy heart, that thereby thou mayst be enabled to discharge thyself of what is committed to thy charge, and labour to promote that which makes for peace ; but if any mutinies should arise to disturb and disquiet Friends, labour to keep to the sense of God, and to what clearly opens to thee ; in that clear thyself, but let it not take too deep hold of thee, nor fret thyself at evil doers, for they will wax worse and worse till they be fully made manifest. And let patience possess thy mind, and wait to grow weighty in thy retirements, that thereby thou mayst grow in all virtues, and in the knowledge of those things that appertain to the exalting of the worthy name of the Lord Jesus Christ. I know that true-hearted Friends will often inquire of me : remember my dear love to them as one man. My spirit is often with you in your week-day meetings ; and to think of God's goodness in times past is gladness to

my heart. Remember my love in general to all Friends as thou seest fit, and be careful to keep out all who pretend to motions and visions, such as are but of their own brain; and advise to keep to the sound Truth in all things, and put Friends in mind to visit Scarhouse Meeting. So with true love to thee,

I remain thy real and loving husband,

WM. ELLIS."

George Keith, who, as well as some others, is noticed in the following letter and in some subsequent ones, was once a minister among Friends; but he fell from his standing, and afterwards joined the Episcopalians, among whom he became a priest, but practised persecution and falsehood so as to render his profession of religion contemptible.—See *Life of John Richardson*, Ed. 1843. p. 103—129.

Nicholas Waln was a Friend who emigrated from England at an early period. A Friend of the same name, possibly a descendant of the former, visited England from America as a minister in 1783, and again in 1795.

The following notice of Griffith Owen, who is several times mentioned in this volume, is from "*Proud's History of Pennsylvania*," Vol. ii. p. 99. "In the latter part of the year 1717, died Dr. Griffith Owen, of Philadelphia. He came to Pennsylvania among the early settlers; and was said to be of great and eminent service among them in divers capacities. As a preacher among the Quakers he was highly esteemed, being an active, exemplary, and very useful member of that religious Society. In the civil department his merit and abilities raised him to several public stations, wherein he acted with judgment and integrity,

being long one of the Governor's council, &c. But his practice as a physician, in which he was very knowing and eminent, rendered him of still greater value and importance in the place where he lived. With these qualities he is said to have preserved the sincerity and meekness of a true Christian, and died much beloved by a large acquaintance of people of different ranks and societies."

"Philadelphia, the 8th of the 6th mo. 1698.

DEAR AND LOVING WIFE;

By this know that I got to this city two days since, where I was long looked for, and as kindly received by Friends. Yesterday I was at two meetings in this city, and the Lord's power came upon me, so that I was made strong to sound forth the Truth, and set it over what might appear to oppose it. Many of George Keith's party were there, but I hear not a word of opposition yet. Since I wrote my last to thee out of Maryland, I have been much out of health, with much swelling and pain in my head, and a strong fever, so that I somewhat thought it would have brought me down, but have travelled still. To-morrow I hope to go out to a Quarterly Meeting about twenty miles off; and hope to return and stay some time with Griffith Owen, and take something to help my body. Nicholas Waln and his wife met me here yesterday, and as far as I see he has kept his integrity. I got thy letter, of which I was not a little glad, and I am glad thou art so easy in thyself; my care is great in secret for thy safety every way; and though I be far from thee, yet I know my love increaseth to thee, and hope our love will be so to the end. Now since I left thee I have gone through many straits and much exercise of body, so

that sometimes I could hardly stand in a meeting without a staff, and what I have yet to go through I know not; but sometimes I am so that I question my return to thee again, and when that is in my mind, my care is more and more increased for thy safety and preservation; but what shall I say, the Lord is able, and I believe willing to keep us, if we keep to him. And further, take care to thyself that no false spirit betray thee, nor lay hands on any man too suddenly, neither believe men for fair sayings only. I have seen sometimes that all is not gold that appears so to be, and as thou keepest here, thou wilt find what spirit people are of, both at home and abroad: take diligent care to improve what I have said to thee in this thing. Here are many tender-hearted Friends who are preserved lowly in mind, and loving, and who keep much out of superfluity in apparel. Walter Fawcitt is with me here and is well; Richard Wilkinson knows him, I suppose. If I live I intend to see the north parts, and hope to see those islands; and at my return back, I hope I shall be of more ability of body and see more as to my return to England. Aaron is not come here yet, being in a fever and an ague every other day. I sent two Friends to see him, and staid till they came back: he sent me a letter, wherein he hath expressed my sincerity to him. If he come not up here after I go on, I somewhat question whether I shall have any more of his company in travel, but must labour to be content. I would have thee draw my family into as little a compass as thou canst, that if we live we may serve the Truth more than ever, if we be able. My dear love to Friends in general, as thou seest meet. I have thought some Friend might have been so kind as to have given me an account of the affairs of our meeting, and how things are in the monthly-meeting; it

might well be thought, that as I have left all to see Truth prosper in these lands, it would therefore give me great gladness to hear of its prosperity at home. With true love to thee,

I remain thy truly loving husband,

WM. ELLIS."

Wandsworth, near London, 12th of 6th mo. 1698.

DEAR AND LOVING FRIEND;

I have received several of thy letters from the sea-coast, and from Maryland or Virginia, one of which came to hand when I was on a journey in Holland and elsewhere, with dear Paul Moon. I travelled through many countries and kingdoms and states, even in some of the dark corners of the earth, where Satan hath his seat and sits highly exalted, and where the beast's deadly wound is healed, and the whore rides as a queen that should never see sorrow; but the day is dawned in which her merchants shall howl and lament as they see her downfall. The Lord hasten his work more and more for his own glory and the good of the souls of men! We had very good service among the Friends, some of whom had not been visited for a great while. Meetings in some places are large, and generally tender; the worst was amongst a sort of Baptists, that queried of us, if we came to meet with them as Christians! or if we came to make them Christians! and much to do we had; but at last we got a meeting with them, and felt some tenderness, though not so much as in some other places, for we had five meetings in Baptists' meeting places, in towns where Friends had no meetings; and in one near



Hamburgh, there was great tenderness, with tears and love, so that an open door is now there, I hope, for the next faithful labourers the Lord may send amongst them. There was much need of visiting in some places, and I hope through the Lord, our labour was not in vain; for his presence was in a glorious manner with us, and his power tendered our hearts and their's, and many of the other people's. Oh! that his love might not be in vain to any, but that all, through the descending of the heavenly showers, might know the earth to be mollified, the good seed to take root and grow, to the praise of the Lord's own Name. Well, it is a good day, and the Lord's work is going on! A great parliament man owns Truth openly, and a testimony is stirring among some honest Friends. John Tomkins is opened a little in the ministry, and William Townsend, a red-haired man of Southwark. The Lord bring more into the labour of his vineyard, that his great harvest work may go on. The great Master of our assemblies be with thee, and rivet the nail in a sure place, that it be loosened no more, but that it answer the end, to the good of men, to the glory of God, and to the comfort of thy exercised mind. So desiring thy preservation every way, with that of thy dear fellow-traveller, with mine and my wife's dear love to you both,

I rest thy truly loving friend and brother,

THEODORE ECCLESTON."

“To Adam Squire.

Philadelphia, the 8th of 6th mo. 1698.

KIND FRIEND,

Thou mayst know that it is no small gladness to have a few lines from thee, and much more, because in them I find thy love to increase to me and to the Truth, and that unsoundness in the people becomes thy burden. The Lord raise thy love more to him, and thy zeal to his Truth, and to give thee strength to bear whatever may fall upon thee for his Name's sake; and that thou mayst labour to do whatever is ordered for thee to do, with a willing mind; God Almighty loves such. I am glad thou hast found the good effect of my advice; I do think thou wilt find the good effect of it more and more. Thou knowest I have told thee things that were for thy good, as if thou hadst been my son. Had all that I have wished the welfare of, seen it as thou hast done, and taken it in the same way, several had been nearer the kingdom of God than I believe they are at this day. And still my counsel is to thee, to hold on in every good work, and let every body have the benefit of thy love to the Truth; and above all, watch to thyself, that nobody may have aught justly to charge thee with; and as to marriage, wait in God's counsel, that thou mayst have thy right portion on that account. If thou pass that post without harm, it will make thy days comfortable. So with true love to thee,

I rest thy real friend and eternal well-wisher,

WM. ELLIS.”

## CHAPTER VII.

Notes of a Meeting of Ministering Friends, at Burlington, West Jersey.

Letter to Alice Ellis. Epistle to Settle Monthly Meeting. Letters from Theodore Eccleston to Alice Ellis,—to Friends appointed as Overseers,—Alice Ellis to her husband.

THE following Notes respecting a Meeting held at Burlington, in West Jersey, and preserved among the memoranda of William Ellis, are of great interest, and may be profitably read by many in the present day. From what is stated in a subsequent letter, this meeting appears to have preceded the general Yearly Meeting for Pennsylvania and the adjacent parts of the country.

Samuel Jennings, at whose house this meeting was held, was for some time Governor of the province of West Jersey: he emigrated from Coleshill in Buckinghamshire, in 1680; and is said to have been “a suppressor of vice, and an encourager of virtue; sharp towards evil doers, but tender and loving to them that did well; giving good counsel and wholesome advice to friends and neighbours; he was an able minister of the Gospel, and laboured much therein, to the comfort and edification of many people.”—See Proud’s History of Pennsylvania, Vol. I. page 157.

Thomas Janney, respecting whom a Testimony was read at this meeting, emigrated from Cheshire, in 1683, and settled

near the Lower Falls of the Delaware: he is said to have been a very serviceable person in his adopted country. After residing in America twelve years, he revisited his native country on a religious account; and after travelling through some parts of it, was taken ill. He died in Cheshire, amongst his relations, in 1696, aged 63 years, having been a minister forty-two years.—See *Piety Promoted*, Part II. and *Proud's History of Pennsylvania*, Vol. I. page 217.

Elizabeth Webb, noticed as being on a religious visit from England, in company with Mary Rogers, from the same country, was from Gloucestershire; but she afterwards removed to America, and subsequently paid a religious visit to the land of her nativity. An account of her religious experience, given in a letter to Anthony William Boehm, was re-printed in 1848, in a volume of *Autobiographical Notices*, by Thomas Chalk.

Mary Rogers died whilst visiting the West India Islands, on her passage from Nevis or Antigua to Jamaica.—See Letter, in this volume, from Samuel Carpenter, dated 1788.

Caleb Pusey, who produced at this meeting the essay of a controversial work, was an emigrant from London, who had settled in Pennsylvania with his family in 1682; he is spoken of in *Proud's History of Pennsylvania*, Vol. I. page 337, as having preserved part of the materials from which that work was composed; and as having been a man of good example, both in public and private life, and esteemed as a worthy Elder among his friends the Quakers. He was long one of the Provincial and Governor's Council; and

was the author of several controversial works, one of which was in defence of William Penn.

Griffith Jones was, subsequently to the period of this meeting, a member of the Assembly of Pennsylvania.

At a Meeting of Ministering Friends, held in Burlington, at the House of Samuel Jennings, the 17th, 18th, 19th, 20th, 21st, 22nd, and 23rd days of the 7th month, 1698.

The meeting was large and full, and divers travelling Friends that were strangers were present, as William Ellis, Aaron Atkinson, Mary Rogers, Elizabeth Webb, from England, and Elizabeth Gambel, from Barbadoes, with divers others from neighbouring provinces ; and the Lord's eternal power was with us, in which divers living, sound testimonies were borne : and after Friends were a little eased, and our hearts united by the bond of Truth, we proceeded to inspect the necessary affairs of the meeting.

A Testimony concerning our dear friend, Thomas Janney, given forth by Griffith Owen, was read and approved.

The meeting adjourned until the morrow morning.

18th day.—Friends being met together, and the Lord's power and presence eminently attending the meeting, divers testimonies and cautions were delivered in the power and life of Truth, which then overshadowed the meeting.

First,—Though some that had a public testimony, might think within themselves, that the weight of the service of the Yearly Meeting might not be upon them, believing it would rather become the concern of those who had come from far to visit Friends here, yet that they should beware of an unconcernedness in that respect, but be weightily and carefully concerned to travail with them, spiritually, who might be in the exercise, that thereby they might be helped and strengthened through their spiritual travail with them.

As also, that whereas, it was the way of the world to forget God, yet the Lord hath gathered us, his people, to himself, that we could not forget him ; for though we came poor and empty together, yet the Lord in his wisdom and goodness and love, met us with a full hand, to comfort and strengthen us, that we might not faint in our minds, but be renewed in our strength ; and as Friends kept in that, the Lord would be praised and his Truth advanced. As also that Friends might keep to the power of Truth, and not to be over forward, but to mind it ; and when things were well, not to offer anything that might do hurt, or hinder the Lord in his spiritual work amongst his people ; and though this caution might seem then to be well received, as it had been formerly, yet it was seldom but some things in these great meetings were offered that did hurt, wound and grieve the honest-hearted : and several cautions were given, that it should not be so at this meeting, or for the future.

As also, that Friends in the ministry should not run before their Guide, but be weightily concerned, and not strive to utter words out of the power of Truth ; but as the power fell in them, though there might be an openness and

a desire to speak in that power, yet rather to leave off, that the Lord might have his way; for many things which might open at such times, if the power withdrew, might be better spoken to by another, who might afterward be put forth to speak to it, if the Lord saw good to order it.

Adjourned until the morrow morning.

19th day.—Friends being again met this morning, some testimonies and cautions were given; viz.

As to the difference between the wisdom of God and of man, and that though the wisdom of man was in the power of man, yet the wisdom of God was to be waited for, therefore Friends were cautioned to wait for it in silence, and know a renewing of their strength therein, and not to stir without it carried them along; but rather to rest when it withdrew or did not put them forth.

As also, that as the Lord had formerly appointed Priests and Levites to serve him, so the Lord had now appointed and chosen vessels to bear public testimonies to his Name and Truth; with caution, that none should go before or stay behind the power of that which had called them, lest their offerings should be those of strange fire.

And not only so, but to be good patterns and examples in their lives and conversation, and to see that it should be so with their wives and children and servants, that in all things the Lord through them might be praised.

William Ellis and Aaron Atkinson, for good order and example's sake were willing, and of their own accord, offered their certificates, that Friends in England had given them, of their unity with them, and of Friends' satisfaction in their

coming to visit us here, which were read and well accepted and approved.

A letter from Thomas Turner, and his certificate, read from Friends in England, were well received; and it was agreed that a certificate be drawn on his account, to go from this meeting.

The answer written by Caleb Pusey and John Wood, to Daniel Leed's book, called "News of a Trumpet," agreed to be read next Fifth-day morning.

Adjourned until the morrow, at eight in the morning.

20th day.—Adjourned again until four in the afternoon.

Ann Dilworth proposed her intentions of going for England, to visit Friends there, and she was advised of the weight of so great a concern; but if it rested still with her, the meeting left her to her liberty.

Walter Fawcitt laid before this meeting his intention of going to England to visit Friends, and he was left to his liberty.

An Epistle from the Yearly Meeting at London, was read, and referred to be considered by the Yearly meeting here.

A paper of condemnation was brought into this meeting, signed by Griffith Jones, about his joining with George Keith in his separation; but being informed it had not yet orderly passed the Monthly Meeting at Philadelphia, to which he belonged, he was therefore referred to give the said meeting satisfaction in the first place.

Adjourned until eight in the morning.

21st day.—Adjourned until evening.

Adjourned until eight in the morning.



22nd day.—Mary Rogers, in much brokenness, laid before Friends, how that it had not been her own choice, to choose exercises, trials and difficulties, but it had been the Lord's pleasure to draw her beyond her expectation, as now he had laid it upon her to visit Barbadoes; and though she had tried several ways to have evaded it, if the Lord had seen good, yet every way, except that, seemed as darkness to her; but she was willing to lay it before the meeting, that she might have the concurrence of Friends in so weighty an undertaking; which caused much tenderness in the meeting, and divers testimonies were borne of the satisfaction of Friends concerning her and her exercises; and with several prayers for her preservation, in much love and brokenness, the meeting gave her up to the will of the Lord.

Agreed that a certificate be drawn on her behalf, and that the Monthly Meeting at Philadelphia be desired to take care that it be done.

It was proposed to this meeting, that Richard Hoskins had it on his mind to visit the meetings in Maryland and there-away, and in Virginia, and he was left to his liberty.

Thomas Turner's certificate signed.

23rd day.—Caleb Pusey's answer to Daniel Leed's "News of a Trumpet sounding in the Wilderness, &c." was read and agreed that it be published, with amendments, and the additions noted to be made.

The meeting ended.

“ Burlington, in West Jersey,  
27th of 7th mo. 1698.

DEAR AND LOVING WIFE,

After my true love to thee, know that I am indifferent well, and Aaron Atkinson is come hither, and now is at the Yearly Meeting for Pennsylvania and thereabouts, where many Friends from many parts are come up, and the meeting has begun well, and I hope it will end with thanksgiving and praises to God Almighty. After this meeting we intend to go towards New England, and into the Isles thereabouts, and hope to come back into these parts; and if we find ourselves easy, be sure we shall be glad to return to England again; but I must not draw conclusions till I see my way clear. Mean time my mind is much exercised for thy welfare, and that nothing fall too hard on thee. I sometimes fear ill folks will take an opportunity to foam out their malice at thee, now that I am gone; but I consider they will make themselves manifest to be in a great degree void of Christianity. Above all, seek for patience to bear what may fall to thy lot, and wisdom to behave thyself properly, both in word and deed; and in due time the Lord will help thee through. I received thy letter with what thou sent by Robert Haydock's ship, and was glad of it. I have heard that Henry Coward is deceased, and George Myers also; but it will not yet enter my mind that George is deceased. Thou fallest short of giving me account of the affairs of our meeting, and of the monthly-meeting, and whether you have got a meeting of public-friends or not. Methinks somebody might have sent me a few lines; but if

the cares of this world and the love to it, drive me out of Friends' remembrance, it is not so with me; for all my exercises, whether at sea or land, have not driven them out of my mind, nor prevented my hearty prayers for their welfare. Pray labour to bring the young people to a sense of the Truth, and of the comeliness of it. My dear love to all true-hearted Friends, and especially to Richard Wilkinson and his wife and children; to Thomas Stockdale, Thomas Atkinson, old Phineas Parkinson, and Adam Squire; I took his letter with more than ordinary gladness. My love to brother Daniel and his wife, sister Margaret and brothers, and all my well-minded neighbours; and if anybody that is disaffected to the government of the Truth inquire of me, let such know, that what I was in zeal and love to the Truth, I am the same still, and hope to abide the same; for the love of God abides in my heart, and my love increaseth to true men more and more. My bowels often yearn for loose people that profess the Truth, and such as have done wrong things, and have withstood Friends' counsel, because I see that if such die unreconciled to God and his people, the hand of the Lord will be heavy upon them. The Lord show mercy to all such, if their day be not over. I have had good service in the Yearly Meeting. Blessing and honour be to the holy and merciful name of the Lord for ever!

This from thy real husband,

WM. ELLIS."

## An Epistle sent to Settle Monthly Meeting.

"Boston in New England,  
20th of 8th mo. 1698.

DEAR FRIENDS,

Though I be far separated from you in body, yet neither length of time, nor distance of place, hath hitherto cast you out of my remembrance; and under the sense of true love to you, my secret desires are for your welfare, and that you all may be preserved in pure love and perfect unity one with another; and that every one may fervently labour to promote the Truth, and the good and wholesome order of it; and that wisdom may spring in your assembly, to show mercy to the weak that are really penitent, that they may be helped out of their weaknesses; and that such as are taken in the snares of Satan may be helped; and as for such as have been found in evil doing, and still remain in it, and by no means will be restrained, though often advised in great love and tenderness, let such know that the judgment of Truth is upon their evil doing, and will be over them while they abide therein; and in the name of the Lord Jesus, suppress pride and improper liberty in your young people. Likewise that old people keep out of that grasping spirit of the world which has blinded the eyes of too many; and some have been choked by it. Also in the name of the Lord Jesus Christ, charge the rich men not to be high-minded nor to trust to uncertain riches, but in the living God. Also there are two sorts of people more, for whom my soul, in the sense thereof, doth often mourn; the one is such as have wives but never a child, yet are rich in this world; and the other such as never had wife nor child, and have toiled to get riches in abundance; and when neither

of these two states are willing to serve the Truth with all their souls and substance. Now I desire in the love of God, that if any such there be, that faithful Friends speak to them, and advise them to discharge themselves of the stewardship they are intrusted with, so that God may have his honour, and they the comfort by serving the Truth in their life time. So whether such will hear or no, Friends will be found clear in the day of the Lord, and such must bear their own trouble. And with all your might promote hospitality; and when your tables are filled with plenty, then remember the poor that are in want. Judge the cause of the fatherless, and plead for the widow, and feel your bowels warm with tenderness towards the afflicted, and I am certain the God of heaven will bless you in basket and in store, and peace and love will increase amongst you; and the young people will behold your good order, and bless the Lord on your behalf. Thus with true love to you all, and to honest Friends in your particular meetings,

I remain your real friend,

WM. ELLIS.

P. S.—Know this, that I have visited Friends in Carolina, Virginia, Maryland, Pennsylvania, East and West Jersey, Long Island, and Rhode Island, mostly, and now am here at this time with an intent to see Friends, and go back to Pennsylvania. Robert Heaton is well, Nicholas Waln is well, and hath many fine children. Martin Wildman and children are well. James Dilworth's wife, I suppose, is gone by this to Barbadoes, and if she live, she intends to come for England. My love to my wife.

W. E."

Theodore Eccleston to Alice Ellis.

“London, the 25th of the 8th mo. 1698.

DEAR FRIEND ;

I was often desired to write to thee by thy husband before he went hence, and since, by letters that have come from him, but I have been much in journeys this year. I have once been beyond sea, in Holland and divers other countries, where in some places we travelled three and sometimes four score miles between one meeting and another ; and we were at one town where no public-friend had been for nearly three years. I think never since Roger Haydock was over. In those meetings Friends generally speak by an interpreter. I was absent from home about ten weeks, and came back about the time thy letter came from thy husband, which we sent thee, and received thy answer without a direction ; but I sent it forward to Pennsylvania, where I hope it would meet thy husband ; for I expect he might be thereabouts at the time when the ship that carried thy letter might come there, for I have received yesterday, another letter from him from thence, dated in the 6th month, whereby I perceive he was gotten thither, through the provinces of Virginia and Maryland. He said nothing to the contrary, so I hope he was well. Aaron was left behind, not well, and I think had been much in sickness since he came there. Thy husband works very hard in meetings, but I hope the Lord will please to preserve him, and return him safe to us again when he has done his work in those places. In the mean time it is some comfort to hear of him, and to consider it is a time of liberty, and no wars this year in those countries ; but that which is more, is, to consider that

it is the Lord's business that he is in, to glorify his God and our God, and to proclaim the day of great salvation which hath visited us, that others also may enjoy the same love wherewith God hath loved us, and may come to know and serve and worship God, and be brought out of the ways of destruction, wherein multitudes are going on ignorantly, supposing all is well with them. It is good to be an instrument in the hand of the Lord, to save the souls of men, and that is the work dear William is absent about ; therefore I hope it will not appear long or tedious, especially considering that that God, whom he serves, is the God of all our mercies, and I hope doth and will abundantly make up his absence to thee with the comforts of his Holy Spirit, to which Holy Spirit manifest within, I truly recommend thee, desiring the blessings of God inwardly and outwardly may be increased to thee. So dear friend, with mine and my wife's true love to thee,

I rest thy assured loving friend,

THEODORE ECCLESTON.

Thomas Story and Roger Gill are going to America."

A letter to the Friends appointed as Overseers of the Church at Airton.

"Boston, in New England,  
9th of 9th mo. 1698.

KIND FRIENDS ;

After my kind and dear love to you, wishing with my whole heart your welfare and your steadfast walking in the Truth, and that the life of it may fill your hearts, know, that though I be far separated in body, yet are you

not forgotten by me, but are often in my mind ; and often is my mind exercised to this end, that Truth may prosper amongst you ; and as it hath been thought good to commit to your trust those things that are for the good of the Church and the honour of God, my desire hath been and still is, that you may be truly careful to see that every good work be maintained ; and that where such hath been found short in any, they may be advised in the love of God, to repent and become anew ; and if such be truly gained, show all tenderness to them that is needful ; but if any refuse amendment of life, show your dislike in the Lord's name. Advise Friends' children to keep to the Truth, and that they go not to other people for wives and husbands ; but if any offer to do so, deal with them in tenderness, and wait that the true sense of their misery which they are about to bring upon their own heads, may fill your hearts, and in that deal with them ; and if such will not be gained but go on, when the Lord's hand comes to touch them, and to bring trouble upon them, your faithful warning may come into their minds and thereby they may be made to confess to your care of them and love to them. I have seen, since I left my country, the sad effects of such things, and how through them our people are scattered, and make confusion, and become unlike an assembly of saints. I wish your love may increase to the poor, and fatherless, and widows ; and that in the sense of God's love, you advise such as are rich and have neither wives nor children, that they be much given to hospitality and to good works : the day is coming in which such must know that it is better to serve the Lord with their substance in their day, than to leave it to their brethren or brethren's children, or to pretend to leave it to serve when



they are gone. Let Friends meet often together, and with a free heart and a willing mind ; and see that Satan be withstood, who leads men to sleep and to idleness ; for it is he that doth this, let him and them that take his part in it say what they will. The Lord hath made my arm strong to war against him in that work ; and I hope it will be strengthened through the mighty God of Jacob, to war against him to the end of my days ; and be sure that you fail not to set true judgment upon the head of that spirit, I know it envies Truth's prosperity and the saving of people's souls. And labour for that which makes for peace ; so may your hope increase, that God will bring you to his kingdom. Labour also that humility may abound to that degree, that you may be enabled to wash one another's feet ; and that not only the Ten Commandments to Israel be walked in, but the new commandment given by Christ, that is, That you love one another. And be sure that advice be given, not to watch over one another with an evil eye ; but where this is seen let sorrow abound ; and mark those that make divisions and sow discord. The devil hath done more mischief by these things, in this part of the world, than ever he could do by whipping, branding, imprisoning or hanging on the gallows tree.

† And bear with me, if it be an offence to say to you, Finally my brethren, be all of one mind ; and so the God of all peace, who forgets not the labour of his servants, nor all the hardships and sorrows endured by night and by day, for this end only, and no other, that the kingdom of his Son Jesus Christ may be exalted : even He, in due time, will give you to reap the fruit of your labours, if you continue to the end and faint not.

If this come to your hand, and it be seen good, read it in your First-day meeting, with my dear love, in the unity of the blessed Spirit, of Christ, who hath washed us from our sins in his own blood, and will give us an inheritance amongst all them that are sanctified, if we continue steadfast in faith and good works unto the end. In this love I dearly salute you all, with all faithful Friends. By this you may know that I have been over most of these countries, and now hope to return to Pennsylvania, which is near four hundred miles off, with many great rivers, sounds, and bays of water between. These I have passed over before, with much difficulty at times. If I live to come there, I hope the Lord will open my way; and if it be to return, be sure I shall be glad. Pray remember my poor wife, who parted with me freely; she seems to me to be like the silly dove without its mate, who mourns for its companion; speak comfortably to her, and let no one do her wrong in any case that is in your power to set right. My dear love to her and to Friends of your Monthly Meeting, or elsewhere, who love the Lord Jesus Christ. Aaron Atkinson's love is to you all.

Your real, constant and true friend,

WM. ELLIS."

It is worthy of notice, that on the same day on which William Ellis allowed his affection for his wife to dictate the expressions of fear respecting her, in the foregoing letter, she addressed the following to him, showing how groundless were his fears.

“Airtou, the 9th of the 9th mo. 1698.

DEAR AND LOVING HUSBAND ;

After the salutation of endeared love to thee, by this thou mayst know, that I have sent thee two letters already ; and I hope thou wilt have received them before this comes to hand ; it would be great satisfaction to my mind to know that thou hadst once heard from me. Likewise, my love, I have received six letters from thee since thou took shipping, and they were all great gladness to my mind, and especially thy last, dated the 26th of the 5th mo. last, wherein thou signifiedst that thou wast easy both in body and mind ; and I earnestly pray unto the Lord for the continuation of the same, and that he may still bear thy head over all, and above all the troublesome seas of opposition, which I am sensible at times thou meetest withal ; but blessed be the Lord ! I am fully satisfied that he will make thee as a fenced city, and a brazen wall, against all thy opposers, not to be prevailed against. For this cause I heartily bless God on thy behalf, that it hath pleased him to spare me to see this day ; and I earnestly desire of the Lord, that I may prize it. So my dear love, seeing that it hath pleased God to bless us every way, and to fill us with the new wine of his kingdom, many times to the admiration of my soul, I can truly say we are engaged above many others to serve him faithfully. And I earnestly desire thee in that which is beyond words, to be very careful of thyself every way, and still mind the inward drawings of the Father's love, that thou mayst, in his acceptable time, fully complete his work which he has pleased to call thee to, and clear thyself fully in his sight. Now in the consideration of thy care and

love which thou hast had towards me every way, for my good, and for the loving and good advice I have received at thy hand, both when near, and far off, in other islands, far remote from me, the remembrance hereof many times tenders and melts my heart and spirit before the Lord, so that I cannot word the nearness thou art to me continually. I daily feel the shedding abroad of the love of God to fill my soul, and to overcome my spirit, so that he makes up all wants, on all hands, and on every account : my soul gives him the glory and the praise ; for such are his doings to them that serve him with a willing mind. And many precious seasons we enjoy in the presence of God, with the many faithful messengers whom he hath drawn in his love, to visit us ; and many of them, I believe, if not all, remember thee in their prayers to the Lord, for thy preservation and safety every way ; and many there are whom God hath raised in his infinite love, to sound forth the day of salvation ; and their trumpets have given a certain sound ; and it is a gladdening to my heart to see Truth prosper ; and I believe it will increase from one end of the earth to the other. The Lord increase it, is the desire of my soul. So my dear love, let not the care thou hast for me lay over hard upon thee ; for I want for nothing which is good ; the Lord makes up all and every want ; only remember me in that bond which cannot be broken. And in this inexpressible love do I remain,

Thy true and loving wife;

ALICE ELLIS."

## CHAPTER VIII.

Notice of John Field. Letters from John Field to Alice Ellis,—and from Aaron Atkinson to William Ellis. On the Payment of Ministers. Letter from William Ellis to his wife. Notice of Daniel Gould and letter from him to William Ellis. Notice of John Bowstead and letter from him to Alice Ellis. Letter from William Ellis to John Wynn.

JOHN FIELD, the writer of the following letter, was the author of several short essays, some of them controversial. he was likewise the editor of the fourth and fifth parts of "Piety Promoted." He took a deep interest in the welfare of the Society of Friends, and died at Hammersmith near London in 1723, aged 75.

"London, the 26th of the 9th mo. 1698.

LOVING FRIEND, ALICE ELLIS;

I have received a letter from thy husband, dated the 13th of the 5th mo. last, in Maryland, wherein he desires me to write to thee, and to let thee know that his dear love is to thee and to Friends; and he signifies that he hath been out of health, at times, but kept travelling; and the Lord hath helped him wonderfully; and in three weeks or thereabouts he intended to be in Pennsylvania. And my desires and prayers unto God are, that he will be with him, and that the angel of his presence may attend him, and that

by the Lord's counsel and in his wisdom he may be ordered, and may order all things to the Lord's glory and his people's comfort and edification ; and that thou and he may be preserved near to God and in his fear ; that ye may enjoy his blessing : and that thou mayst know him to be to thee as a husband, which I doubt not but it will be the case, as thou art so preserved unto the end. And, dear friend ! let me say, although unknown to thee, It is certainly our duty and interest to be freely resigned unto the will of God, in what state or condition, or under what exercise or affliction he may suffer us to be ; and to that end we ought daily to wait on him and to pray to him, and be found in the faithful discharge of our duty ; and then he will not be wanting to extend his goodness and renew his mercies to us daily ; but he will be near to us and comfort us under all the afflictions that may attend us, and will sweeten them to us. And although the Lord hath concerned and employed thy husband in his work, and honourable service in countries remote, he is able to preserve him and thee, and by his good Providence so to order it as that you may see and enjoy one another again to your mutual comfort, which I truly desire. So with my kind love to thee and Friends,

I rest thy truly loving friend,

JOHN FIELD."

"The 1st of the 10th mo. 1698.

DEAR WILLIAM ELLIS ;

My true companion, whom my soul loves ; thou art oft in my remembrance, and the thoughts of thy true zeal to God's everlasting Truth, in every appearance, is

comfortable to me. Our dear friends, Edward Shipping, Richard Easton, and Daniel Sakra, are well, and their love is to thee. We four have been together to the east, and have had a blessed time among them, both as to good weather, and service for the Truth. We had fifteen meetings beyond Salem. Oh! I can truly say, the Lord's goodness was plentifully handed forth among these people. Dear friend! I cannot freely come from this place straight to thee to Rhode Island, by reason of a concern that is on my mind to go to Scituate again, and from thence, either to Sandwich or to John Tucker's; I cannot yet tell whether; but I hope I shall find freedom to omit Sandwich, and places that way, to Sunnycane, and so come to John Tucker's, and have three or four meetings thereabouts only, and one at Joseph Wanton's as I come to Rhode Island. So I shall leave thee to thy freedom in the Lord, whether thou wilt visit the main, and go on to Long Island with H. C. or stay and rest thy body till I come. My love in the Truth to honest Friends. Dear Friend! be not discouraged in thyself, for thou hast a good service for the Lord. Thy solid weight reaches to the consciences of many, and makes some shake the head when they know not what to say; or only to say, He is a true man. With true love to thee,

I rest thy real Friend,

AARON ATKINSON."

Although the society of Friends bears a decided testimony against the practice of taking money for preaching, under the conviction that such a practice is opposed to the precept of Christ respecting authority from him to preach, "Freely ye have received; freely give;" yet, according to the circum-

stances in which it was said, "The labourer is worthy of his hire," they entertain the travelling messengers of the Gospel hospitably and free of charge, and likewise generally provide for the payment of their travelling expenses. In some instances, however, their ministers have thought it best to pay their own travelling expenses, and in this respect also, to "make the Gospel of Christ without charge." This seems to have been the case with William Ellis, in order that he might "cut off occasion from them which desired occasion," as appears by the following letter.

"Chester County in Pennsylvania,  
1st of 11th mo. 1698.

DEAR WIFE,

After my true and unfeigned love to thee, by this know, that I received thy letter with great gladness, and am glad thou art well every way, for my desires are answered on that account, and that all Friends are well, and of the establishment of the meeting of ministers at Settle. And I pray God that all Friends concerned may wait in God's counsel; and that the service may be really answered for which the meeting is intended; and that all may help in that which makes for peace and comfort. I have had several kind letters from London that have comforted me. Now as to my travel, I shall give thee an account as followeth:—Since I wrote to thee in the 7th month, I have been in New England, where I have travelled with much difficulty, being very weak in body; yet this I can say, The Lord hath wonderfully assisted me, and in my weakness every way, he hath made known his strength; and through the various tempers of men's spirits, he hath made way for me, and opened my heart to go



through such exercise as fell to my lot; and in divers places, the cold-minded are warmed, and the indifferent-minded stirred up, and the mournful are comforted; and many begin to see the beauty of Truth, and are of a mind that I love, that is, to live nearer the Truth than they have done. I came back hither about three weeks since; and the Lord's goodness fills my heart, and my spirit comes up over most of things that have bowed me down; and methinks my mind grows easy and full of gladness in my goings on, so that I hope in this condition I shall set my face for England again. Aaron and I parted in New England, for our exercises were heavy and days short. It was by free consent, and he is not yet come hither. I hope I shall be ready to take ship in the First Month; and I am likely to have a fine company of Friends. Likewise further know, that thou art often in my mind, and I cannot express my care for thee. Sickness hath been so much upon me, that for a time I could not see through it; but my heart was much bowed, and thou wast much in my mind; and I saw such exercises that were likely to attend thee if I was removed, that my very soul melted in me, in that love I have to thee. And now the Lord that trieth the hearts of men, and comforteth the bowed down, hath restored me again; and I am now as cheerful in body and mind as I have been for a long time. I also accept of Friends' love in general; and as to my men, I take it kindly that they remember me with love; and I wish they may take it kindly, that I wish their welfare, and that my fervent prayers are for their safety out of evil, and that they may devoutly serve the Lord in their day. I kindly accept of Richard Wilkinson's love, and his wife's, whom I have loved many years;

but I should have been much more glad to have had a few lines from his hand. I wrote to him and to John Tomlinson, and Thomas Stockdale, of some things that were in my mind ; I hope they have got the letter by this time. I wrote to Friends of Settle Monthly Meeting, because of the true love that is in my heart. My love is to all my kindred, and there is sometimes sorrow in my mind, that they will not believe that God hath given his good Spirit to them, that [if accepted] will open to them the earnest of the pleasure of God's kingdom. I would gladly have heard if any had been added to Friends. Thou sayst nothing of the death of George Myers ; it is reported so here, but I cannot believe it ; if he be not dead, mind my love to him, and to John Hall and his wife. Every time I think of John Hall, it is a comfort to me that he hath left his inn-keeping. Advise Friends to live in love and to be all of one mind, and then will peace and quietness abound. I cannot express the good I had by Adam Squire's letter ; tell him I say not much, but my deep desires are that he may be safe from the hurtful things in this world. If Simeon Wilkinson be set up, bid him set Truth before his business ; tell him it hath been his master's way so to do, and the Lord shows mercy to him. Tell Friends to show mercy, but before that, that true judgment be kept up in your meetings. Advise sleepers to awake and come to judgment while time is. My love to John Wade who hath shown kindness to me for the Truth's sake ; I hope the Lord will show kindness to him in a needful time. Remember my love to Friends of Bentham Meeting ; tell them they are often in my mind. My love to Friends of Settle Meeting, and Salterforth Meeting. My love to all my men, and if Christopher Tatham be gone, bid

through such exercise as fell to my lot; and in divers places, the cold-minded are warmed, and the indifferent-minded stirred up, and the mournful are comforted; and many begin to see the beauty of Truth, and are of a mind that I love, that is, to live nearer the Truth than they have done. I came back hither about three weeks since; and the Lord's goodness fills my heart, and my spirit comes up over most of things that have bowed me down; and methinks my mind grows easy and full of gladness in my goings on, so that I hope in this condition I shall set my face for England again. Aaron and I parted in New England, for our exercises were heavy and days short. It was by free consent, and he is not yet come hither. I hope I shall be ready to take ship in the First Month; and I am likely to have a fine company of Friends. Likewise further know, that thou art often in my mind, and I cannot express my care for thee. Sickness hath been so much upon me, that for a time I could not see through it; but my heart was much bowed, and thou wast much in my mind; and I saw such exercises that were likely to attend thee if I was removed, that my very soul melted in me, in that love I have to thee. And now the Lord that trieth the hearts of men, and comforteth the bowed down, hath restored me again; and I am now as cheerful in body and mind as I have been for a long time. I also accept of Friends' love in general; and as to my men, I take it kindly that they remember me with love; and I wish they may take it kindly, that I wish their welfare, and that my fervent prayers are for their safety out of evil, and that they may devoutly serve the Lord in their day. I kindly accept of Richard Wilkinson's love, and his wife's, whom I have loved many years;

but I should have been much more glad to have had a few lines from his hand. I wrote to him and to John Tomlinson, and Thomas Stockdale, of some things that were in my mind; I hope they have got the letter by this time. I wrote to Friends of Settle Monthly Meeting, because of the true love that is in my heart. My love is to all my kindred, and there is sometimes sorrow in my mind, that they will not believe that God hath given his good Spirit to them, that [if accepted] will open to them the earnest of the pleasure of God's kingdom. I would gladly have heard if any had been added to Friends. Thou sayst nothing of the death of George Myers; it is reported so here, but I cannot believe it; if he be not dead, mind my love to him, and to John Hall and his wife. Every time I think of John Hall, it is a comfort to me that he hath left his inn-keeping. Advise Friends to live in love and to be all of one mind, and then will peace and quietness abound. I cannot express the good I had by Adam Squire's letter; tell him I say not much, but my deep desires are that he may be safe from the hurtful things in this world. If Simeon Wilkinson be set up, bid him set Truth before his business; tell him it hath been his master's way so to do, and the Lord shows mercy to him. Tell Friends to show mercy, but before that, that true judgment be kept up in your meetings. Advise sleepers to awake and come to judgment while time is. My love to John Wade who hath shown kindness to me for the Truth's sake; I hope the Lord will show kindness to him in a needful time. Remember my love to Friends of Bentham Meeting; tell them they are often in my mind. My love to Friends of Settle Meeting, and Salterforth Meeting. My love to all my men, and if Christopher Tatham be gone, bid

him think of my advice ; I know it will be to his profit ; he is, or may be sensible of my care and love to him. In your affairs see that the widows and fatherless be not neglected ; on these accounts I have said most that may be needful at present, only this ; be sure thou do not overdo thyself in business ; that if it please God we meet again, it may be to our ease and comfort. Further know, that I have travelled through these countries, and Friends are very kind ; but I have not laid my hands on one penny from Friends, to defray my charges with, though I have often had it offered. So if any upbraid thee therewith, and say that I have left thee, in order that I might get money, tell them in the name of the Lord, that it is a lie. So with true love to thee, wishing we may live sensible of the great mercy of God,

I rest thy truly loving husband,

WM. ELLIS."

The following notice of Daniel Gould, the writer of the subjoined letter, is extracted from the "Record of the deaths of Friends and their children, of Rhode Island Monthly Meeting," page 24 :—Daniel Gould, aged near ninety years. He departed this life at his own house in Newport on Rhode Island, y<sup>e</sup> 26th day of y<sup>e</sup> 1st month, 1716, and was buried in Friends' burial ground near our meeting house,—who bore a faithful testimony for y<sup>e</sup> Truth he professed, both in suffering many stripes at Boston, with frequent testimonies in public, and finished this life in a full assurance of life eternal, which he signified on his death-bed, and encouraged all to believe and walk in the same Truth.

“The 1st of the 11th mo. 1698.

DEAR WILLIAM AND GREATLY BELOVED !

For the soundness and savouriness of thy spirit, and the sweet savour thou hast left behind thee, many have thee in good remembrance, and would be very glad to see thee here again. If the Lord should so order it, thy pruning hook, I hope, will do good amongst them, for skilful vine-dressers are precious, who first have a discerning between the necessities and the superfluities, and then cut with an even hand ; and the trees that are saved shall bless the pruner. My love to Friends wherever thou goest, that have a remembrance of me ; and I would also have them remember their first love, that they keep it and grow in the simplicity thereof ; this will warm and comfort their hearts, being knit together in love. So with my hearty and true love to thyself and Friends where thou comest, Farewell !

DANIEL GOULD.”

John Bowstead, the writer of the following letter, was a native of Cumberland : he joined the Society of Friends when young, and became a laborious minister amongst them. He died in 1716, aged 57, and was buried at Scotby near Carlisle. See *Piety Promoted*, Part VI.

To Alice Ellis.

“Bainbridge, in Wesleydale,  
9th of 11th mo. 1698.

DEAR FRIEND ;

Thou hast often been in my remembrance since thy dear husband was drawn from thee into the Lord's

service beyond the seas ; where I understand the Lord hath blessed his labours with an acceptance and good success ; and seeing it is the Lord's own doing in separating thy dear husband from thee, I do not doubt but that the Lord that has made thee willing to give him up, will also sanctify thy exercises to thee, as thou keepest in his pure fear ; and as he that was a blessing and a comfort to thee when present, was so made to thee by that hand which separated him from thee for his own Name's sake, so whether he live or whether he die, he is the Lord's. And he that hath blessed you together, can also bless you when asunder for his Name's sake, and make good his ancient promise, that he would be a father to the fatherless and a husband to the widow. I write this in love to thee, as knowing that thy husband is a man of God, and hath served him fervently and faithfully in this his glorious day ; and may He that blessed him, bless thee too : is the fervent desire of thy true friend,

JOHN BOWSTEAD."

John Wynn, to whom the following letter was addressed, resided at Bradford, in Yorkshire, and was a minister much esteemed among Friends : he is mentioned in page 37 of this volume, where there is also a letter to him, and there is a Testimony respecting him in a subsequent chapter.

" Philadelphia, the 28th of the 11th mo. 1694.

DEAR FRIEND ;

Whom I have dearly loved many years, because of thy love to the Truth ; nor could that lurking spirit that privately goes about making itself busy in other men's

matters, under the pretence of building up the Church, take hold of my mind to lessen thee in my esteem ; for I know its end is to break the unity of brethren, let its pretence be what it will. And know, that though I be far off, yet thou hast been often in my remembrance to comfort ; because I have a sense, that thou wouldst stand by my poor wife in any right thing. And further, know that I have gone through great exercise in body, and sometimes I have questioned my being taken away. I have had sore sickness in New England, but the Lord, that always comforteth the distressed, hath helped me. Likewise the weight of what I am here about, hath been weightily upon me ; first, that I might be kept to the Root, from which I have ever been supplied with virtue and life to perform my duty ; and as I have been under danger of dryness possessing my heart, I being so often under exercises in public and great meetings, it hath the more humbled my mind in secret ; and my heart and soul are thankful to the Lord, that he hath grafted that daily care in my heart, to supplicate him daily for new supplies ; for I see this is the way to keep down pride, and conceitedness of men's own works and doings, to be better than other men's. I see little to boast of unless it be of weakness, as without the help of the great God we are but men ; and as I have travelled in the sense of these things, the Lord hath wonderfully assisted my spirit, so that I have been filled with might and power to the awakening of the indifferent-minded, and hypocrites, and double dealers ; and to the comfort of such as mourn and have been ready to say, as Zion said of old, "The Lord hath forgotten me." O, the sweetness of the Truth, and the joy of it, that hath often



## CHAPTER VIII.

Notice of John Field. Letters from John Field to Alice Ellis,—and from Aaron Atkinson to William Ellis. On the Payment of Ministers. Letter from William Ellis to his wife. Notice of Daniel Gould and letter from him to William Ellis. Notice of John Bowstead and letter from him to Alice Ellis. Letter from William Ellis to John Wynn.

JOHN FIELD, the writer of the following letter, was the author of several short essays, some of them controversial. he was likewise the editor of the fourth and fifth parts of "Piety Promoted." He took a deep interest in the welfare of the Society of Friends, and died at Hammersmith near London in 1723, aged 75.

"London, the 26th of the 9th mo. 1698.

LOVING FRIEND, ALICE ELLIS;

I have received a letter from thy husband, dated the 13th of the 5th mo. last, in Maryland, wherein he desires me to write to thee, and to let thee know that his dear love is to thee and to Friends; and he signifies that he hath been out of health, at times, but kept travelling; and the Lord hath helped him wonderfully; and in three weeks or thereabouts he intended to be in Pennsylvania. And my desires and prayers unto God are, that he will be with him, and that the angel of his presence may attend him, and that

by the Lord's counsel and in his wisdom he may be ordered, and may order all things to the Lord's glory and his people's comfort and edification ; and that thou and he may be preserved near to God and in his fear ; that ye may enjoy his blessing : and that thou mayst know him to be to thee as a husband, which I doubt not but it will be the case, as thou art so preserved unto the end. And, dear friend ! let me say, although unknown to thee, It is certainly our duty and interest to be freely resigned unto the will of God, in what state or condition, or under what exercise or affliction he may suffer us to be ; and to that end we ought daily to wait on him and to pray to him, and be found in the faithful discharge of our duty ; and then he will not be wanting to extend his goodness and renew his mercies to us daily ; but he will be near to us and comfort us under all the afflictions that may attend us, and will sweeten them to us. And although the Lord hath concerned and employed thy husband in his work, and honourable service in countries remote, he is able to preserve him and thee, and by his good Providence so to order it as that you may see and enjoy one another again to your mutual comfort, which I truly desire. So with my kind love to thee and Friends,

I rest thy truly loving friend,

JOHN FIELD."

"The 1st of the 10th mo. 1698.

DEAR WILLIAM ELLIS ;

My true companion, whom my soul loves ; thou art oft in my remembrance, and the thoughts of thy true zeal to God's everlasting Truth, in every appearance, is

comfortable to me. Our dear friends, Edward Shipping, Richard Easton, and Daniel Sakra, are well, and their love is to thee. We four have been together to the east, and have had a blessed time among them, both as to good weather, and service for the Truth. We had fifteen meetings beyond Salem. Oh! I can truly say, the Lord's goodness was plentifully handed forth among these people. Dear friend! I cannot freely come from this place straight to thee to Rhode Island, by reason of a concern that is on my mind to go to Scituate again, and from thence, either to Sandwich or to John Tucker's; I cannot yet tell whether; but I hope I shall find freedom to omit Sandwich, and places that way, to Sunnycane, and so come to John Tucker's, and have three or four meetings thereabouts only, and one at Joseph Wanton's as I come to Rhode Island. So I shall leave thee to thy freedom in the Lord, whether thou wilt visit the main, and go on to Long Island with H. C. or stay and rest thy body till I come. My love in the Truth to honest Friends. Dear Friend! be not discouraged in thyself, for thou hast a good service for the Lord. Thy solid weight reaches to the consciences of many, and makes some shake the head when they know not what to say; or only to say, He is a true man. With true love to thee,

I rest thy real Friend,

AARON ATKINSON."

Although the society of Friends bears a decided testimony against the practice of taking money for preaching, under the conviction that such a practice is opposed to the precept of Christ respecting authority from him to preach, "Freely ye have received; freely give;" yet, according to the circum-

stances in which it was said, "The labourer is worthy of his hire," they entertain the travelling messengers of the Gospel hospitably and free of charge, and likewise generally provide for the payment of their travelling expenses. In some instances, however, their ministers have thought it best to pay their own travelling expenses, and in this respect also, to "make the Gospel of Christ without charge." This seems to have been the case with William Ellis, in order that he might "cut off occasion from them which desired occasion," as appears by the following letter.

"Chester County in Pennsylvania,  
1st of 11th mo. 1698.

DEAR WIFE,

After my true and unfeigned love to thee, by this know, that I received thy letter with great gladness, and am glad thou art well every way, for my desires are answered on that account, and that all Friends are well, and of the establishment of the meeting of ministers at Settle. And I pray God that all Friends concerned may wait in God's counsel; and that the service may be really answered for which the meeting is intended; and that all may help in that which makes for peace and comfort. I have had several kind letters from London that have comforted me. Now as to my travel, I shall give thee an account as followeth:—Since I wrote to thee in the 7th month, I have been in New England, where I have travelled with much difficulty, being very weak in body; yet this I can say, The Lord hath wonderfully assisted me, and in my weakness every way, he hath made known his strength; and through the various tempers of men's spirits, he hath made way for me, and opened my heart to go

through such exercise as fell to my lot; and in divers places, the cold-minded are warmed, and the indifferent-minded stirred up, and the mournful are comforted; and many begin to see the beauty of Truth, and are of a mind that I love, that is, to live nearer the Truth than they have done. I came back hither about three weeks since; and the Lord's goodness fills my heart, and my spirit comes up over most of things that have bowed me down; and methinks my mind grows easy and full of gladness in my goings on, so that I hope in this condition I shall set my face for England again. Aaron and I parted in New England, for our exercises were heavy and days short. It was by free consent, and he is not yet come hither. I hope I shall be ready to take ship in the First Month; and I am likely to have a fine company of Friends. Likewise further know, that thou art often in my mind, and I cannot express my care for thee. Sickness hath been so much upon me, that for a time I could not see through it; but my heart was much bowed, and thou wast much in my mind; and I saw such exercises that were likely to attend thee if I was removed, that my very soul melted in me, in that love I have to thee. And now the Lord that trieth the hearts of men, and comforteth the bowed down, hath restored me again; and I am now as cheerful in body and mind as I have been for a long time. I also accept of Friends' love in general; and as to my men, I take it kindly that they remember me with love; and I wish they may take it kindly, that I wish their welfare, and that my fervent prayers are for their safety out of evil, and that they may devoutly serve the Lord in their day. I kindly accept of Richard Wilkinson's love, and his wife's, whom I have loved many years;

but I should have been much more glad to have had a few lines from his hand. I wrote to him and to John Tomlinson, and Thomas Stockdale, of some things that were in my mind ; I hope they have got the letter by this time. I wrote to Friends of Settle Monthly Meeting, because of the true love that is in my heart. My love is to all my kindred, and there is sometimes sorrow in my mind, that they will not believe that God hath given his good Spirit to them, that [if accepted] will open to them the earnest of the pleasure of God's kingdom. I would gladly have heard if any had been added to Friends. Thou sayst nothing of the death of George Myers ; it is reported so here, but I cannot believe it ; if he be not dead, mind my love to him, and to John Hall and his wife. Every time I think of John Hall, it is a comfort to me that he hath left his inn-keeping. Advise Friends to live in love and to be all of one mind, and then will peace and quietness abound. I cannot express the good I had by Adam Squire's letter ; tell him I say not much, but my deep desires are that he may be safe from the hurtful things in this world. If Simeon Wilkinson be set up, bid him set Truth before his business ; tell him it hath been his master's way so to do, and the Lord shows mercy to him. Tell Friends to show mercy, but before that, that true judgment be kept up in your meetings. Advise sleepers to awake and come to judgment while time is. My love to John Wade who hath shown kindness to me for the Truth's sake ; I hope the Lord will show kindness to him in a needful time. Remember my love to Friends of Bentham Meeting ; tell them they are often in my mind. My love to Friends of Settle Meeting, and Salterforth Meeting. My love to all my men, and if Christopher Tatham be gone, bid

him think of my advice ; I know it will be to his profit ; he is, or may be sensible of my care and love to him. In your affairs see that the widows and fatherless be not neglected ; on these accounts I have said most that may be needful at present, only this ; be sure thou do not overdo thyself in business ; that if it please God we meet again, it may be to our ease and comfort. Further know, that I have travelled through these countries, and Friends are very kind ; but I have not laid my hands on one penny from Friends, to defray my charges with, though I have often had it offered. So if any upbraid thee therewith, and say that I have left thee, in order that I might get money, tell them in the name of the Lord, that it is a lie. So with true love to thee, wishing we may live sensible of the great mercy of God,

I rest thy truly loving husband,

WM. ELLIS."

The following notice of Daniel Gould, the writer of the subjoined letter, is extracted from the "Record of the deaths of Friends and their children, of Rhode Island Monthly Meeting," page 24 :—Daniel Gould, aged near ninety years. He departed this life at his own house in Newport on Rhode Island, y<sup>e</sup> 26th day of y<sup>e</sup> 1st month, 1716, and was buried in Friends' burial ground near our meeting house,—who bore a faithful testimony for y<sup>e</sup> Truth he professed, both in suffering many stripes at Boston, with frequent testimonies in public, and finished this life in a full assurance of life eternal, which he signified on his death-bed, and encouraged all to believe and walk in the same Truth.

“The 1st of the 11th mo. 1698.

DEAR WILLIAM AND GREATLY BELOVED !

For the soundness and savouriness of thy spirit, and the sweet savour thou hast left behind thee, many have thee in good remembrance, and would be very glad to see thee here again. If the Lord should so order it, thy pruning hook, I hope, will do good amongst them, for skilful vine-dressers are precious, who first have a discerning between the necessities and the superfluities, and then cut with an even hand ; and the trees that are saved shall bless the pruner. My love to Friends wherever thou goest, that have a remembrance of me ; and I would also have them remember their first love, that they keep it and grow in the simplicity thereof ; this will warm and comfort their hearts, being knit together in love. So with my hearty and true love to thyself and Friends where thou comest, Farewell !

DANIEL GOULD.”

John Bowstead, the writer of the following letter, was a native of Cumberland : he joined the Society of Friends when young, and became a laborious minister amongst them. He died in 1716, aged 57, and was buried at Scotby near Carlisle. See *Piety Promoted*, Part VI.

To Alice Ellis.

“Bainbridge, in Wesleydale,  
9th of 11th mo. 1698.

DEAR FRIEND ;

Thou hast often been in my remembrance since thy dear husband was drawn from thee into the Lord's



service beyond the seas ; where I understand the Lord hath blessed his labours with an acceptance and good success ; and seeing it is the Lord's own doing in separating thy dear husband from thee, I do not doubt but that the Lord that has made thee willing to give him up, will also sanctify thy exercises to thee, as thou keepest in his pure fear ; and as he that was a blessing and a comfort to thee when present, was so made to thee by that hand which separated him from thee for his own Name's sake, so whether he live or whether he die, he is the Lord's. And he that hath blessed you together, can also bless you when asunder for his Name's sake, and make good his ancient promise, that he would be a father to the fatherless and a husband to the widow. I write this in love to thee, as knowing that thy husband is a man of God, and hath served him fervently and faithfully in this his glorious day ; and may He that blessed him, bless thee too, is the fervent desire of thy true friend,

JOHN BOWSTEAD."

John Wynn, to whom the following letter was addressed, resided at Bradford, in Yorkshire, and was a minister much esteemed among Friends : he is mentioned in page 37 of this volume, where there is also a letter to him, and there is a Testimony respecting him in a subsequent chapter.

" Philadelphia, the 28th of the 11th mo. 169§.

DEAR FRIEND ;

Whom I have dearly loved many years, because of thy love to the Truth ; nor could that lurking spirit that privately goes about making itself busy in other men's

matters, under the pretence of building up the Church, take hold of my mind to lessen thee in my esteem ; for I know its end is to break the unity of brethren, let its pretence be what it will. And know, that though I be far off, yet thou hast been often in my remembrance to comfort ; because I have a sense, that thou wouldst stand by my poor wife in any right thing. And further, know that I have gone through great exercise in body, and sometimes I have questioned my being taken away. I have had sore sickness in New England, but the Lord, that always comforteth the distressed, hath helped me. Likewise the weight of what I am here about, hath been weightily upon me ; first, that I might be kept to the Root, from which I have ever been supplied with virtue and life to perform my duty ; and as I have been under danger of dryness possessing my heart, I being so often under exercises in public and great meetings, it hath the more humbled my mind in secret ; and my heart and soul are thankful to the Lord, that he hath grafted that daily care in my heart, to supplicate him daily for new supplies ; for I see this is the way to keep down pride, and conceitedness of men's own works and doings, to be better than other men's. I see little to boast of unless it be of weakness, as without the help of the great God we are but men ; and as I have travelled in the sense of these things, the Lord hath wonderfully assisted my spirit, so that I have been filled with might and power to the awakening of the indifferent-minded, and hypocrites, and double dealers ; and to the comfort of such as mourn and have been ready to say, as Zion said of old, "The Lord hath forgotten me." O, the sweetness of the Truth, and the joy of it, that hath often

filled my heart! it hath made me to cry aloud, and not to spare my strength in the congregations of the Lord's people : and my prayers are, that through all services and attainments, my soul may be affected with the sweetness of that life by which my strength is renewed ; for I am much of a mind that those who abide here will never be moved. When we went to New England our exercises were such, that we thought it best to separate by free consent ; showing the reason to some honest Friends ; and it seemed good in their eyes ; so I have but once seen Aaron Atkinson since. And finding my body fail, I had a mind to come hither with what speed I could, visiting Friends as I came ; and I have been here about three weeks, waiting for Aaron, expecting him every day, or to hear from him. Now, know that I find my mind much eased, and in a little time, hope I shall be easy to leave these parts ; but Aaron being so long sick in Virginia, he hath yet West Jersey, Pennsylvania, and many Friends in Maryland to see ; so that I begin to doubt of his company home, though I should gladly have it ; but as far as I can see, I hope I shall be easy to return to England in the latter end of the First Month, or early in the Second. And if the Lord show me favour, to bring me safe and right and clear every way, it will make my heart glad ; and to see my old friends in England again, whose love hath always been firm and true to me in my exercises. My dear love to thy wife and daughter ; I wish she may grow sensible of the life of Truth. My love to my dear wife whom I am much concerned about, for her safety every way, and that she may be preserved out of the reach of the enemy, and the hands of unreasonable men. My love to all true hearted

Friends wherever thou comest, and if any inquire of news from far, tell them that the Lord is at work to make Zion a compact city, and build up her walls; and the Lord is bringing back the captivity of his people that they may dwell in the midst of her: glory and honour and everlasting thanks be given and sounded forth to his worthy and glorious name!

This is from thy real friend,

WM. ELLIS."

## CHAPTER IX.

Letters from William Ellis to John Chanler and Samuel Bound. Notice of Phineas Pemberton. Letters from Phineas Pemberton and William Gabbitus to William Ellis,—from John Tomkins to Alice Ellis. Notice of Gilbert Thompson. Letters from Gilbert Thompson to Alice Ellis,—from William Southebe and Rowland Ellis to William Ellis. Notice of William Fishbourn. Letters from William Fishbourn and Griffith Owen to William Ellis. Notice of Anthony Morris. Letter from Anthony Morris to William Ellis. Notice of Samuel Carpenter. Letters from Samuel Carpenter and Richard Johns to William Ellis. John Cowgill to the Offspring of Believing Parents.

To John Chanler.

“Philadelphia, the 11th of 1st mo. 169‡.

MY KIND FRIEND AND LANDLORD ;

After my true respects to thee and thy wife, by this know, that I thought it no less than my duty to give thee a few lines, to acknowledge thy civility and kindness to us, both as strangers, and as people fearing God, though thou thyself knowest we sought nothing of thee but love ; and this, we had freely ; and let me freely tell thee, that I believe the love of God is much towards thee ; and if thou mind the Word that is engrafted in thy heart, thou wilt find that it will open thy understanding in things pertaining to thy salvation. I believe it hath been already at work upon thy mind ; and let men say of it what they will, I do know that it is the leaven of the kingdom, and the

substance of the parable of the grain of mustard seed ; also of that of the woman that lost her piece of money, and in searching and sweeping her own house, found it. Likewise it is the pearl of great price, for which the merchant was to sell or part with all, before he could obtain it. And Christ says, He that is with you shall be in you ; and it is also said, What is to be known of God is manifest in men. The Prophets also say, That in the last days, the Lord would make a new covenant with the house of Israel and Judah, even would write his law in their hearts, and put his fear in their minds ; and that all should know the Lord. And I pray God thou mayst take heed to his Word, and it will guide thee in the way that is acceptable to God ; and this is that which I desire may come upon thee, and upon all mankind, though some speak hardly of us, without cause or knowledge of us ; but as for such, I pray God to forgive them ; they know not what they do. My respects are to the little man in the white hat, his name I know not, he sat with me at thy house ; he came from Plymouth, in Old England. My companion is come, and he told me of thy kindness to him. I took it as done to myself. So in true love to thee ;

I remain thy true friend,

WM. ELLIS.

“Philadelphia, the 11th of the 1st mo. 169§.

DEAR FRIEND, SAMUEL BOUND ;

After true love to thee, by this know, that I was somewhat uneasy that I parted so suddenly with thee and George Langlay ; however it is gladness to my mind to

see thy zeal for Truth, and thine and thy wife's dedication to the service of it; it is also my great comfort, to see so many that are stirred up with love to the Truth; and I desire that all Friends may labour to walk in it; and that Friends may come out of all that which tends to improper liberty, or to gratify a vain mind, whether in house or habit, loose talking or walking; and as well in monthly-meetings for business, as in other meetings, that Friends may sit under an awful sense of the presence of God in their minds; and whatever comes before you to consider, keep in peace and love; and labour to be all of one mind, and take care to prevent all such words or discourses, as may in any way stir up heats or aggravate one another. Let Christ be head and master and governor; and then will you feel, in yourselves, the increase of that unity which always attended faithful brethren. It was said to be like the oil that was poured on the head of Aaron, and as the dew of Hermon's hill, or the rain upon the mountains of Zion. Advise Friends to be true in retirement, and that they may feel no contentment till Truth fill their hearts; and that Friends may bring their children to meetings with them; and that none be too much set upon business, but rather spend some time to see one another in your particular meetings; and put Friends in mind to keep up their week-day meetings through your island; also that the younger people may not dis-esteem the elder that have been true in their time. I am somewhat of a mind that the Lord will enlarge Friends in your island, if they be true to him; and I further advise all to take care not to touch with that ranting spirit, nor to show any pity to it; but in God's wisdom and power to stand over it; I never saw any to prosper that ever lent

it any assistance. Fail not to write once a year to thy wife's mother in England. Let honest George Law see my letter; my love is much to him; he behaved himself to me like a man, a friend, and a faithful brother; and the Lord's goodness filled his heart often. The Lord thoroughly work him into that frame of mind in which he may faithfully serve him in all things. So with true love to thee, thy wife and friends,

I remain thy true friend,

WM. ELLIS."

Phineas Pemberton, the writer of the following letter, emigrated from Lancashire, where he had been a useful member of the Society of Friends. In 1697 he was a member of Council and Speaker of the Assembly of Pennsylvania: he died in 1702, having been very serviceable in things temporal and spiritual in his adopted country.—See Life of Samuel Fothergill, page 160.

"The 18th of the 1st mo. 1698.

DEAR FRIEND, WM. ELLIS;

Thy faithfulness to the Lord, the plainness of thy testimony, the uprightness of thy conversation, and thy labour of love, have been of great benefit to many, and therefore many do greatly love thee; and I amongst the rest, who have reaped the benefit of thy labour, am now drawn to give thee these few lines as a Farewell! doubting whether I may see thee any more; but I shall have that spiritual enjoyment of thee, of which the saints in fellowship are made partakers, and of which the things in this world



cannot prevent us, and wherein we are often comforted in those dear remembrances we have of one another, until the time of that full fruition of enjoyment which is laid up and prepared for us in the kingdom of rest and everlasting peace: and truly the remembrance of thee at this time is very pleasant to me, and the sense of the sweet and comfortable seasons we have had together, dwells upon my spirit, and works me into a humble frame of mind, to give the Lord the glory, who so tenderly takes care of his, everywhere. This is not, ought not, and I believe will not be forgotten by the faithful, but will more and more engage our hearts to love and faithfully to follow and worship him, who over all is worthy. Thus being in haste, but in dear and tender love, I bid thee Farewell! who am thine in sincerity and truth,

PHINEAS PEMBERTON."

From William Gabbitus.

"Philadelphia, the 25th of 1st mo. 169§.

DEAR WILLIAM,

I thought I parted very hardly with thee, when I last saw thee; indeed I did not think it would have come so very near me; but seeing that it must be so, that we must now part with thee, the Lord's will be done! I do not know what makes it harder to part with thee, than with some others, but I could gladly have wished for an opportunity to have seen thee. I think I was too tender of some engagement then appointed, which I now see I might have omitted, to have enjoyed more of thy company. Blessed be the Lord that hath made thee so near and dear to us! for we must

needs confess it is his doing. I humbly pray, we may answer his love in these things. Anthony Morris and I had concluded to have seen thee once more, either in Chester or Newcastle County ; but when we heard of thy concern for more haste than we expected, it put a stop to our designs. The Lord, if it be his blessed will, preserve thy tender body safe from dangers both by sea and land ! that thy arrival in our native land may again be the rejoicing and comfort of many brethren and sisters there, but more especially of thy dearly-beloved wife and family. Friends with us are reasonably well ; my wife desires to be remembered to thee. Dear heart, our spirits go along with thee, and love follows and melts and runs towards thee ; but it is for his sake who sets the fountain open ; for his love's sake we love thee, for thy sake we pray to him that his favour may be with thee for ever ; it is He who gives of his Divine gifts, wisdom, courage, sincerity, and sound judgment, crowned with meekness and charity, as ornaments to the sons of men. The Lord prolong thy days, if it be his will, that by the heavenly service and savour which he hath been pleased to put upon thee, many may be turned unto him. Now dear heart ! not knowing whether ever we shall see thy face again, which does not seem likely at present, it was in my mind to give thee these few lines by Ann Dilworth ; and my spirit breathes that the Lord may be with thee and with all our spirits. The Friends that are prisoners at Burlington, for the country privileges, were very well in health ; last night but one, my wife and I were with them ; they were also very cheerful ; but I cannot yet see when their troubles of that kind can come to an end ; to me it looks duskish at present. Dear heart, remember us when

we see thee not. In the love of God, I bid thee truly,  
Farewell !

Thy truly loving friend and well-wisher,

WM. GABBITUS."

John Tomkins to Alice Ellis.

" London, the 10th of 12th mo. 169§.

DEAR FRIEND,

At the request of thy dear husband, I send this, to let thee know that he was well at Boston, in New England, about the 9th of the 9th mo. last, in good service for God and his blessed Truth. The labours of thy dear husband with his companion Aaron Atkinson, and the other two Friends, Thomas Turner and Thomas Chalkley, have been very acceptable ; and I have both received and seen many good accounts thereof, from many Friends in those parts. I suppose thou mayst have heard, that Thomas Turner hath been returned nearly a month. Thy husband intended to go back from Boston to Pennsylvania ; and afterwards, if he find his spirit clear, he hopes to hasten homewards, to be here by the next Yearly Meeting. Here are enclosed two letters, one of a public tendency, they both came to me as they are, unsealed. I know not how to forward them to the Friends designed, but by sending them to thee ; and I do this the rather, as being of thy husband's own writing, thou mayst understand by them the nature of his service. Dear friend, thou seest that hitherto the Lord hath been with thy husband, and made his service prosperous ; and I doubt not but He will be with him to the end. This is encouragement to thee, as thou gavest him up

freely to the Lord's service, so to keep in that resignation until he hath fulfilled his Master's will ; it will make his absence still easy to thyself and to him also. I feel that his love is for the general good of the church of Christ, not only in those parts where he travels, but also for his brethren here, and for the Church in those parts where thou dwellest, that they may grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. Dear friend, thus according to his request, and my inclination also, have I sent these few lines ; and with the salutation of mine and my wife's dear love to thee,

I rest thy friend in the Truth,

JOHN TOMKINS."

Gilbert Thompson, the writer of the following letter, resided at Penketh in Lancashire, where he kept a boarding-school. Professing the religious principles of the Society of Friends, he was prosecuted by the intolerant party then in power, for keeping a school, and for this alleged offence was imprisoned in Lancaster Castle ! He became a minister about the period at which this letter was written to Alice Ellis, and was much esteemed both in this capacity and in that of a preceptor of youth : he died in 1719, aged 61 years.—See notice of him in *Piety Promoted*, Part VIII. and *Memoirs of Samuel Fothergill*, page 11.

“Sankey, the 28th of the 11th mo. 1693.

DEAR FRIEND, ALICE ELLIS ;

I often remember thee though I seldom write to thee, and were I near thee, I could be glad of thy company, and to partake with thee in the fruits of thy faith, and hear of the noble acts which the Lord hath enabled thee to perform since thou lovedst him, for his mercy's sake. I have beheld with admiration, the industry, ability, willingness and resignedness, which the Lord, upon divers occasions, hath endued thee with, and made thereby a meet companion and yoke-fellow to dear William Ellis, whose heart and all his faculties are freely and truly devoted to those particular services his Master hath engaged him in, and in which, I doubt not, but as he hath been, he still is, truly serviceable in his lot and place, having an eye to the honour of Him that called him when he was little, and to that recompense of reward laid up for the righteous. I question not but thou meetest with exercises and divers difficulties, in his absence ; and yet, I as well believe, thou knowest how they all become sanctified, and canst, in the faith, press forward and see beyond them all, and feel a sweetness in standing in thy lot and testimony what way soever it stand. Thy strength and experience I know go beyond mine, else would I say, Maintain thy own lot, and stand in thy own rank and place of service, and let others do so too ; and then every one's task will be best done. Let the peaceable wisdom that is from above, and settles our spirits, be dwelt in, and therein, whatever is done more or less, will be to the glory of God, and every one's particular comfort. I am straitened now for time, otherwise I feel an openness that could enlarge : but

I can say, I read thee and some other dear Friends beyond words. There is a more settled knowledge of such as are in the true faith and live in the Truth, than can or need be set forth by lines. With a tender salutation of love I bid thee Farewell, and remain

Thy well-wisher in my measure.

GILBERT THOMPSON."

"Philadelphia, the 26th of 1st mo. 1699.

DEAR FRIEND, WM. ELLIS.

Not having the opportunity to be more in thy company when thou wast here amongst us, I could not well omit to signify my true love to thee, and unity with that measure of the blessed, holy power which I have had a sense of as attending thy ministry, and thy plain doctrine ; and of thy promoting true spiritual and inward worship of God. Thou hast been instrumental to help forward our retired meeting here, which I hope will be of good service. This many of us, I believe, have long desired ; being truly sensible that the perfection of Divine worship and prayer to God, as to our own particulars, is performed mostly in true silence and inward retiredness before our great Creator ; and this indeed is much the end of outward testimony, and is that into which my soul desires to be gathered more and more. So with true and unfeigned love to thee, desiring the Lord may prosper thee in his service,

I remain thy friend,

WILLIAM SOUTHEBE."

Rowland Ellis, the writer of the following letter, was a man of note among the Welsh settlers in Pennsylvania: he visited America in 1686, for the purpose of selecting a place on which to locate his family. In the voyage thither, which was very long, many persons who sailed with him died for want of food. He returned to England in the following year, leaving one of his sons in America; and did not finally remove his family till 1697. At this time he was about forty-five years of age; and it is said, he lived long to do good, his service both in the church of Christ and in the State being considerable. He was a preacher among the Quakers, and an acceptable man in every station. He died at his son-in-law, John Evans's, in North Wales, Pennsylvania, in his eightieth year.—See Proud's History of Pennsylvania, Vol. I. page 220.

“The 28th of the 1st mo. 1699.

MY ESTEEMED FRIEND, WILLIAM ELLIS;

If these lines come to thy hands, thou mayst understand what often hath been in my mind to tell thee, That if ever it come before thee to visit Friends in Wales, I desire this kindness of thee, partly for thy name's sake, but rather upon Truth's account. When at Dolgelly Meeting, in Merionethshire, in North Wales, to inquire for my daughter, if she be then alive, and for her husband who is a priest. If thou findest thyself free and anything inclined thereunto, knock at his door, and see whether she is quite dead, or slumbering among the dead. I do believe a living invitation may call home a strayed sheep, though gone far into the wilderness, and there, it may be, fast entangled in briars, and bound up in strong chains. If there is any

breath left in her, she may answer, though in a land of darkness, and under the shadow of death. The good Shepherd takes great pains to unloose the lost sheep from their bonds and entanglements, and David-like, killing the lion and delivering the lamb out of his mouth, to bring the same to their right mind, to know the Shepherd's tents. Well, my friend! I believe some have done things of this nature; and who can tell, if it come before thee, but thou mayst, through the power of God, be instrumental to open their eyes; they both are very kind to Friends. Our friend, Hugh Roberts, hath twice visited them, they being sick; her husband took it very kindly. So with my dear love unto thee,

I remain thy friend,

ROWLAND ELLIS.\*

William Fishbourn, the writer of the following letter, was a member of the Assembly of Pennsylvania, for Philadelphia county, in 1716 and subsequent years.

“Philadelphia, the 2nd of 2nd mo. 1699.

DEAR AND WELL-ESTEEMED FRIEND, WILLIAM ELLIS;

For so in my small measure of the Truth as it is in Jesus, I am bold to call thee; not with flattery, nor with deceivable speeches, but with a true esteem, as it is wrought by the power of God. And as I hope I do humbly and reverently esteem the many mercies, blessings, and favours which I receive from the hand of the Lord, I also hope I ever shall measurably esteem his servants; and I greatly desire I may be bowed down under a sense of the mercies of our God, more and more every day. My friend!



with these lines I dearly salute thee with my unfeigned love, wishing thy health, prosperity, and preservation every way ; and I earnestly desire thee to remember, as thou hast access to the throne of God's grace, thy poor friend, who travels in weakness, fear and hope, dread and humility, before the Lord ; and sometimes is ready to say, I fear, at one time or another, I shall fall by the hand of the enemy that daily besets me. Oh ! desire for me, that I may not be tried beyond my strength ; for the wicked one sees the weak part, and he is often at work there ; but blessed be the God and father of all our mercies, his power, in the very glorious appearance of it, is very strong, as I am kept mollified and melted down before him. Oh ! my soul and spirit ever desire to dwell low before him ; I would to God I had a tent to dwell in, in the valley of humility, and that I might always abide in it ; then I should be safe. Pray visit me with a few lines from thy hand, as thy spirit hath freedom ; and I desire thee to pray to the Lord, that I may ever be sensible of my condition, and that nothing may be hid in me that is contrary to, or that oppresses the good seed. Look upon these lines as from one that wants utterance to express my desires. To the Lord I leave thee, and to the guidance of his good Spirit,

And bid thee, Farewell !

WILLIAM FISHBOURN."

To William Ellis.

"Philadelphia, the 3rd of 2nd mo. 1699.

MY DEAR FRIEND,

I cannot forget thee, nor thy service or labour of love amongst us, the remembrance of which draws my

sincere love as a stream unto thee, which I believe distance of place or length of time cannot wear out nor stop. Mayst thou feel my brotherly love to thee beyond what my fear can express. I earnestly desire the Lord to accompany thee with his power and presence in all thy undertakings, and to make thee more and more instrumental in his hands. Dear friend! remember us and the little flock in this wilderness, when thou art far from us, in thy nearest approaches to the Lord; and I desire thee to mind my love to all Friends in England that may inquire respecting me.

I remain thy friend and brother,

GRIFFITH OWEN."

"Maryland, Clift, the 11th mo. 1699.

DEAR WILLIAM ELLIS,

Whom I dearly love in the Truth, my true love salutes thee, desiring these may find thee well, as through mercy they leave us. Dear friend, the many blessed opportunities we have had together are livingly in my remembrance, and blessed be God whose mercy and favours are great to this wilderness country, he has not left us without sending his servants amongst us to sound forth his blessed Truth, and to stir up his seed, which he hath sown in the hearts of a remnant here, which has many times been oppressed and kept down through the wiles of the enemy of our souls; but which hath been raised and stirred up through the testimonies of his dear servants whom he hath been pleased to send amongst us; praises and honour and thanksgiving be to his great and holy Name for ever, saith my soul! Dear friend, forget me not in thy most secret

supplication to Almighty God, that my faith may be strengthened, and that I may be valiant for the Truth, which he has been pleased to reveal unto me; for alas! dear William, what are we without we receive strength and ability from him?—nothing but poor dust and ashes, not able of ourselves to speak a good word or think a good thought. My hearty prayer to God for thee is, that he may be with thee, and bless thy testimony and seal it down on the hearts of many sons and daughters. Our dear friends, Roger Gill and Thomas Story, as also dear Aaron Atkinson, were at our Yearly Meeting, where they had brave service for the Lord. The same wrangling priest that Aaron met with, came also to that meeting and openly opposed; but he was so handled by Thomas Story, that I presume he repented coming there; it was of good service, for Thomas laid him open to the people, abundance of his hearers being there, who went away well satisfied. My dear friend, I have this word of comfort to tell thee, Truth prospers, and people begin to see what the priests are. We are all quiet and still, and in true unity one with another. Aaron is gone back again to the north, not being yet clear of those parts; he expects it will be the 8th or 9th month before he leaves America. Dear William, I desire to hear from thee as opportunity may present. I shall not add, but mine and my wife's true love to thee and all Friends, is the conclusion of

Thy loving and sincere friend,

ABRAHAM JOHNS."

Anthony Morris, the writer of the following letter, settled at Burlington, in West Jersey, about 1680: he afterwards removed to Philadelphia: he was a serviceable man as a

preacher among the Quakers, and in various other respects both of a public and private nature : he died in 1721.—See Proud's History of Pennsylvania, Vol. II. page 146.

“Philadelphia, the 12th of 4th mo. 1699.

DEAR WILLIAM ELLIS ;

I have often been troubled in my mind when the thoughts of thy going from us have come into my remembrance, because that I had not the opportunity of taking my leave of thee in a solemn manner, considering how nearly my spirit was united to thee, so that I can truly say, I loved and do love thee in the Lord ; and through the operation of his Spirit thou wert made serviceable to me ; so dear William, excuse my neglect, for I came but a few minutes after thou wast gone. Now I desire thee to pray for me, that I may be kept and preserved faithful to the Lord, for according to my weak abilities I have often done the same for thee since thy departure from us. I send this by my very good friend, Joseph Kirkbride, whom I hope the Lord will attend with his presence, and keep him near to Himself and within his own protection ; and if it be his good pleasure return him safe to his family, as I hope thou art gotten to thine. With the salutation of mine and my wife's dear love to thee and thy dear wife, I rest, and subscribe myself, in the Truth that changes not,

Thy real friend,

ANTHONY MORRIS.”

Samuel Carpenter, the writer of the following letter, was one of the early settlers in Pennsylvania : he became one of the most considerable traders in that Province, in which he

also filled the office of Treasurer : his great abilities, combined with a benevolent and active disposition, rendered him a useful and valuable member of civil and religious society ; and he appears to have been highly esteemed among the Quakers, to whom he belonged.—See Proud's History of Pennsylvania, Vol. II. page 60.

“ Philadelphia, the 17th of the 4th mo. 1699.

DEAR WILLIAM ELLIS ;

Although I have little to write, I was not willing to let this opportunity slip without giving thee a few lines to signify mine and my wife's dear love to thee and thine, acknowledging thine to us, and thy tenderness towards us and ours ; hoping that the Lord will reward thee with peace in thy bosom, for thy labour of love in this remote land, with others of the Lord's faithful servants and messengers, who have left all that was near and dear to them, in obedience to his requirings, and in love to the souls of people, that Truth and righteousness may increase and spread over the earth, and the Lord's great name may be honoured. Now it having pleased God to send his messengers to us, from time to time, his living power and presence hath attended their ministry and services, so that many can say, surely the Lord has been gracious to us, a lost people, and accounted little of by our brethren, being scattered in this remote wilderness ; but blessed be the Lord our God, who hath so graciously visited us by his good Spirit within us, and by his faithful servants, who have been made instrumental in his hand, and by his power to reach our hearts, so that many have been comforted, confirmed, and

settled in the Truth. What remains on our part, but that we walk humbly before the Lord all our days, that his love and the labour of his servants may not be bestowed on us in vain? Our dear friends Roger Gill and Thomas Story are lately come by way of Virginia and Maryland, and are hastening towards New England, in hope to return to our Yearly Meeting. Dear Aaron is returned to Chester county; whether he go past us or not when he returns, I yet know not. This is intended to be sent by our dear friend Joseph Kirkbride, who is gone down towards the ship; they are to be at Salem to-morrow, and take their departure from Elsinborough. My very dear love to Walter Fawcitt, and Friends that have laboured amongst us. I should be glad of a few lines from thee, as opportunity and freedom offer. We were glad of thine from Maryland. Friends are generally in health, and I know the love of many is to thee; so concludes thy real friend,

SAMUEL CARPENTER."

Richard Gove, who is mentioned in the following letter, resided in Philadelphia: in the latter part of his life he accompanied Thomas Chalkley on a religious visit to England, having also been his companion in similar services in the West Indies, Ireland and Scotland: he died at Uxbridge, near London, in 1710; and is described by Thomas Chalkley as an inoffensive, loving Friend, whose testimony was sound, serviceable and convincing.—See Thomas Chalkley's Journal, Ed. 1818, page 102.

“Maryland, the 25th of the 4th mo. 1699.

DEAR WILLIAM ELLIS;

Whom I truly love in the Truth; the many comfortable opportunities and heavenly visitations that we have enjoyed together, both by sea and land, is often upon my mind; and my soul is at this time made glad in the living remembrance of it. We had a very glorious Yearly Meeting; the Lord's heavenly power was over all, and Friends were greatly comforted and strengthened. I communicated to the meeting what thou left in charge with me, concerning a certificate to be sent to your Quarterly Meeting, which was as readily granted as desired; the which I here enclose thee. Dear Aaron Atkinson came from New England, Griffith Owen and Richard Gove from Pennsylvania, and Roger Gill and Thomas Story from Virginia, to attend our Yearly Meeting, where they had indeed good service for the Truth. The priest came and contended openly in the meeting; but Truth was over him, and his folly and wickedness were manifested to his shame, among some of the chief of his own people. I am in some haste, being straitened for time; the ship is just under sail, so that at present I must conclude, and tell thee that some lines from thee will be very acceptable to

Thy friend and brother in the Truth,

RICHARD JOHNS.”

---

William Ellis returned from America to England in the early part of 1699. The following letter, expressive of the yearnings of an emigrant over the children of those to whom

he had been united in religious fellowship in his native land, was entrusted to William Ellis for circulation.

A few lines to the Offspring of Believing Parents in Old England.

Dear and well-beloved friends in the land of our nativity ; my hearty desire and prayer to God is for you all, and mostly for a young generation, the children of believing parents, that it may please the Lord to raise up a remnant to stand up in the place of our fathers in Christ, who have stood in the gap and borne the burden in the heat of the day, and left us good examples ; who, many of them, are gone and going off the stage of this world, to the everlasting rest prepared for the righteous. And dear friends, you are often in our remembrance, when our hearts are engaged to praise the Lord for the prosperity of his Truth ; and we desire your prayers for us, that it may please God to preserve and guide us in that unchangeable way, till we meet at the haven of rest, where all the righteous rejoice together for ever. The Lord's work prospers in this wilderness land, and many young people are concerned for the glory of God and the prosperity of his Truth, that his great Name may not be evil spoken of amongst the heathen ; and I should be glad if it would please the Lord to raise up many more worthies to visit his seed in these countries.

JOHN COWGILL.

From my house in Middleton, in  
the County of Bucks, in Penn-  
sylvania, the 9th of the 1st  
month, 1699.



## CHAPTER X.

Letters from William Ellis to Theodore Eccleston, William Edmundson, Richard Johns. Notice of John Haydock. Letter to Samuel Galloway and others;—to William Ellis from Gilbert Thompson. Notice of Richard Hill. Letters from John Tomkins, and William Edmundson.

THE letters in this chapter relate chiefly to the services of William Ellis in America, and to his return from thence. They also contain much excellent counsel.

“To Theodore Eccleston.

Airton, the 3rd of the 5th mo. 1699.

KIND FRIEND!

This with good wishes for the increase of peace and love amongst the brethren, comes to let thee know, that I got well to York, and met with thy wife, and many good Friends from divers other parts, as well as our own county; and a great meeting there was, and love, peace, lowliness, and submission one to another, seem to increase and abound amongst Friends. Friends seem to be more closely united than in some times past; and Church discipline goes on well, and a great number of young Friends come up in public testimony; and it seems to my eye, as though there is to be a new plantation here, or as though Lebanon should bring forth new stems again from the old roots. And I pray God Almighty, that all such as are overseers of this

forest, where the goodly cedars are to grow, may daily walk there with their sharp axe; and that every superfluous branch may be so cut off as that the tree shall take no harm in the place where it is cut; but that all may be truly pruned and dressed, and that the locusts and caterpillars, and earth-worms, may be taken away, so that sap may spring from the root into every branch; then both green leaves and good fruit will grow, and the sound of the going of the Lord will be heard there, as the wind among the mulberry trees. I cannot enlarge, yet thou knowest what I mean. Now as to the books that are to be sent to New England, I was too short about them, but thou mayst know, that I thought three of George Fox's Journals, and divided thus: to Hampton Monthly Meeting, one; to Salem Monthly Meeting, one; to Scituate and Sandwich Monthly Meetings, one; and order Friends, that the books go to and fro, that all may have the benefit thereof; and John Tomkins's book, entitled "The Harmony of the Old and New Testaments," would be of great service thereaway, as they show to the world that we own the Scriptures; for the dark Presbyterian priests labour to persuade the people that we do not. Pray follow this thing closely until it be perfected; in so doing thou wilt ease my mind. My hearty desire is, that peace and love may abound amongst you, and that you may go on closely together, to put away the cursed thing out of the camp of God: and that nobody run one against another, but all against that which is naught; and that as fathers nourish their only sons, whom they intend to possess their inheritance when they are gone, so ancient Friends may show kindness and true respect to the young; and young men as sons, show due respect to such as were in the

Truth before them, and rule well, not by constraint only but of a willing mind. God Almighty did not call us from the ends of the earth, where the devil had his walk, that we should be broken in pieces again, either by the riches or the glory of the world, nor that the glory that is in the Church should be tarnished ; therefore with all speed, labour to quench all heats, and keep thou thy bucket always full of water to quench them with ; and let everybody be afraid to think or speak hardly one of another ; it will not be as it should be till it be so ; for by thinking and speaking hardly of others, we may justly provoke the Great God to think of our past doings, and to bring them to our remembrance, in a way which will not be to our gladness. As thou hast always taken patiently what I have written to thee, so do thou this ; for it is the remainder, or part of what I spoke to thee on the morning that I left the city. Such hath been my trouble, at times, since my return, that I could hardly keep it out of my mind ; for there had like to have been sad work, before I got here ; but the Lord who delights to replenish Zion with peace, and to give prosperity upon her borders, hath helped, and things are now settled ; and I am greatly glad thereof. My wife tells me of thy kindness to her, and we together acknowledge it. With true love to thee and thine, and to Friends,

I remain thy real friend,

WM. ELLIS."

“To William Edmundson.

Airton, the 3rd of the 5th mo. 1699.

DEAR AND MUCH-ESTEEMED FRIEND;

After the remembrance of my unfeigned love to thee, by this know, that I thought it fit to give thee an account of the affairs of Friends beyond the seas. After we landed in Maryland, we travelled into Virginia and Carolina, where we found several ancient Friends alive, as James Hill's widow and Francis Tomes, who inquired respecting thee; and it filled their hearts with tenderness to hear thou wast yet alive, and able to labour to promote the Truth. Many young people there are, and great brokenness amongst them: also several negroes come amongst Friends at times; and the Lord's hand is at work on them, and many are lately convinced there. About Chucatum there are many Friends; and several are under exercise that Truth may increase; but there is too much indifference amongst some. We had hard exercises thereaway, but the Lord helped us greatly. One Thomas Paidge is a public minister there, and in my sense Truth increases in him. There is a convincement in those countries. Many ancient Friends are dead in Maryland, yet there are still good serviceable Friends left, if too much riches do not hurt them, and too much finery the young people. Friends are under exercise to bring things to the standard that tries all things. In Pennsylvania things are indifferent well, and Truth prospers, and that trouble which George Keith and his party made, hath turned to the profit of true-hearted Friends. The Lord blessed my travels greatly amongst them; disciples increase; it is thus also in most parts of West Jersey, there is little in East Jersey, only at

Shrewsbury ; George Keith hath mostly spoiled the rest, also at New York ; but Friends have got a meeting-house newly built up : William Bickley and John Rodman are there. In Long Island there is an increase, many being convinced about Flushing. John Bond's son is a public preacher, and the Lord's goodness is to that family. Ranters grow weaker than they were. We had good service as we passed by land towards Rhode Island : the Lord's goodness is to those parts. The Lord made my service prosperous in Rhode Island ; but I had hard exercise at times ; a good people there is, but they have been too much overruled by some that were too indifferent ; but as my understanding was opened, so I laboured, and Truth broke through, and Friends brought judgment over things that had been amiss, in the management of their affairs, and love greatly increased among old and young ; and the Lord's goodness filled our hearts at parting. I thought it was worth my labour, if I had gone from England on purpose only for that. New England hath been in a low condition ; but in my sense, the Lord is about to break forth upon Friends, and in divers places several are convinced, as about Hampton, Salem, Scituate, Sandwich, Spicam, and Portsmouth. There is little exercise in black Boston, yet a seed remains, and as it was in my mind to see Friends thereaway, so it was in my mind to labour with the ability I had day by day ; and many straits I was in, and great need I saw I had both of power to carry me through, and of wisdom from God, to guide my tongue ; and under the sense of my need of these things, I was brought very low, and into great straits ; for I thought I had often seen the mad work that men had made, who put their wits to work when the Lord did not answer their desires. But

though it was the Lord's pleasure to deal thus with me, yet I kept my dependence more upon him; and in needful times he did eminently appear in life and wisdom; and when in deep engagements with the power of darkness, he brought me off with victory, his great power triumphing and having greatly prevailed. Thus was my travel mostly from one place to another, with great fear, lest when I was somewhat eased, I should say, Well done, to myself; also I had much weakness of body mostly through my travels, yet it is the crown of all my comfort, that that Arm which first reached my heart, did and doth, as it is joined with, help to this day; and inexpressible comfort hath filled my heart at my return to my own country again. Many friends inquired of thy welfare, and were glad to hear of thy constancy to the Truth in thy old age. Where I thought it might be of service, I spoke of the Lord's great goodness to your nation; and it gladdened faithful Friends to hear of it, and especially those of your own country. I had thought to have got to the Yearly Meeting at London, but cross winds hindered. I stayed not long there; but it may be I may go again, for some things are in my mind to tell Friends of, that may help forward the work of Truth. I came to York at the time of the Yearly Meeting; and a great meeting it was; and great peace and love, and condescension for good there was one to another; and the work of reformation in many hearts, houses and habits goes on; and many are raised up of late both into public service, and to help forward good rule and order,—many that I hope will be mighty men for God, if humility be kept to. This is needful to be preached amongst us now-a-days. Many Friends think and speak often of thee hereaway, and bless Almighty God that cast thy lot

amongst us. And when I considered, and saw things work to my content, I said in myself, that the child yet unborn will have cause to bless the Lord on account of those visits. Now as to my wife, she hath been well borne up, and things have answered as to the outward; she hath answered her own part and mine too in a great measure; and the Lord hath taken in hand to be master amongst my servants; so that in my sense, they much more fear the Almighty than when I left them. I saw some Epistles in London; I wish we could have a hundred or two of them in our parts; if they be not free I would pay for them myself. If it seem good to thee thou mayst get a friend to draw two copies of this letter, and send one to Joseph Pike and Samuel Randal, and the other to Amos Strettel. It would be acceptable hereaway to have a few lines from thee; also if thou find anything in thy mind that might be of service to us, write to me or to any one else thou knowest, and I think we will do our best to answer thy will, in putting in practice the doing part. One thing more I think good to let thee know, that we have got a meeting of ministering Friends once a quarter, in Settle Monthly Meeting, and being but young in such weighty affairs, I know good, sound Friends' company would be very acceptable to us whether in person or by Epistle. That thou think often of us, and pray for our safety, is the earnest desire of him who intends, by God's help, to labour in my measure to promote peace and Truth in my day; and to live nearer the mark than I have done to this time. My wife's dear love is to thee, and she is cheerful. Loose professors of Truth have warred sore with her; but her arm is made strong by the Truth, to contend for it, for which my heart is melted with thank-

fulness to God, that hath showed such great mercy to us. I have written a deal, but could not easily compress it into less compass, else I would ; and yet I have given but hints of things. So with true love, to thee, thy wife, and all Friends where thou thinkest fit,

I remain thy truly loving friend,

WM. ELLIS."

John Haydock, who is mentioned in the following letter, was born in the parish of Standish, in Lancashire, in 1640. He joined the society of Friends in 1667, and a few months after was committed to Lancaster Castle, a prisoner for the testimony of a good conscience : here he was detained four months. Soon after his release he received a gift in the ministry, in the exercise of which he travelled much in Great Britain, Ireland and America. He suffered much persecution, with spoiling of goods and imprisonments for 'ighteousness' sake, and died a prisoner in Lancaster Castle, for his testimony to the Truth, in 1719, aged 79 years, having been a minister about fifty years.—See Piety Promoted, Part VII.

"To Richard Johns.

"Airton, the 31st of the 5th mo. 1699.

DEAR FRIEND,

Whom I truly love for the Truth's sake ; my true love is to thee and thine. As God Almighty in mercy hath blessed thee, in basket and in store, and hath opened thy heart to serve his servants with a willing mind, my soul desires that in like manner his goodness may come upon thy



posterity. Likewise I know that God hath blessed thee with a good understanding, and sound judgment, and hath opened thy eyes to see a comeliness in his Truth; and thou seest in a good degree what makes for the honour of it, and what makes against it. Now my hearty desires are, that thou mayst arise like a man of war, to help the weak and the feeble minded, and to draw water for the thirsty, and to drive out all that would hinder the arising of living water in the Church of Christ. I know thou art a man spirited for such a work, and am persuaded that the Lord will bless thy endeavours; for I know it is God's mind it should be so, that nought should abide that hurts in any member of the body. I fell short of the meeting at London, but got to York to the Yearly Meeting, and account was given of great reformation mostly through the county, in many things; and of many being raised up lately to publish the Truth, and the Truth hath shaken the whole county in general; the Lord go on, says my soul. Stir about now and then, and see how Friends meet on week-days; and when thy spirit is full of life and sweetness, if thou drop a word or two amongst Friends, I do think it will be to profit. Stephen of old did so, though his office was to take care of widows; and if such as be public ministers stir about from one place to another, and drop a few words in the sense of life, it will help to strengthen them that may be weak, and to comfort the mourners. My true love to Friends beyond the Bay; I wish that love and charity may abound amongst them; tell them that although I am here, my thoughts are running to and fro amongst you and them. Help forward the good work that is begun; put Friends in mind to visit John Lewis's meeting now and then. I

was with John Haydock lately, and he was glad to hear of thee and of thy welfare. I hope thou wilt not be offended with my thus writing ; thou knowest it is not for self-praise. This with my true love to thee and thine, and all Friends everywhere where thou comest ;

I rest thy real Friend,

WM. ELLIS."

To Samuel Galloway, Solomon Sparrow, William Rix,  
Samuel Thomas, &c.

"Airtou, the last of the 5th mo. 1699.

DEAR FRIENDS ;

After my dear love to you and yours, know that I got well home, and I find things every way well. Where Friends keep out of the earth, and abide in the love of God, they go forward and Truth prevails. Know hereby that I cannot forget you, though I am afar off, but I pray for your welfare, and that Truth may prevail and gain ground amongst you ; and in order thereunto I would give a word of counsel unto you. Inasmuch as many ancients are gone to sleep with their fathers, and the oversight of the church in those parts is likely to fall upon you, with others of your brethren, and God hath given you a large portion of his Spirit, which opened your understandings to discern things, and hath given you judgment to divide between the precious and the vile, I beseech you with all diligence, put your hands to the work, in the Name of the Lord ; whatsoever is against the Truth in the heart or house, or in traffic, spare not to advise against it, and let it be done away ; and my desire

is, that your brethren may arise with you to the work of the Lord; and when you divide between the precious and the vile, let it be with the Word of the Lord, the sword of the Spirit; that sword which is of tried metal, whose edge cannot be blunted; nothing it can meet with shall be too hard for it, and it is very piercing. Those valiants of old time who handled this sword, gave this testimony of it, that it was quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and it is a discernor of the thoughts and intents of the heart; this is the weapon of the saints' warfare; let us see that by the power and operation of this Word, our own hearts and houses be cleansed; then will you be able to answer the mind of the Lord in his will concerning others. By this Word, true judgment will be laid to the line, and righteousness to the plummet, and judgment will be executed upon all that is contrary to the will of God; even upon those evils also which may be covered with a specious pretence. Remember how Samuel of old time hewed Agag in pieces before the Lord in Gilgal. Dear Friends, go on in the Name of the Lord, and do his work faithfully, preferring that to your own profit and advantage in this world. What does it signify, if because of your attending upon the service of God you do not grow so rich in this world as some of your neighbours, who mind only earthly things, or if you cannot lay up such earthly treasure for your posterity as many others do. Let me put you in mind, that you have the word of our great Master for it, That every one of you that forsaketh, or that hath forsaken, houses, or brethren, or sisters, or fathers, or mothers, or

wife, or children, or lands for his Name's sake, shalt receive an hundred fold in this world, and shall inherit everlasting life. Besides the Lord hath said, Jer. xlix. 11. "Leave thy fatherless children, I will preserve them alive, and let thy widows trust in me." Is not this encouragement enough to all to trust in the Lord? Take heed and watch against that spirit that would lead into a foolish pity, saying, spare this thing and spare that thing, and be tender to all, though it be to that which displeaseth God. I never saw that spirit work for the Truth; therefore I advise you, keep judgment, and in true love, work closely for the Truth; and whatever is against the Truth indulge it not; and such as excuse themselves, that they see no evil in things that are evil in themselves, labour to convince of their ignorance, in the spirit and love of our God, that they may be helped out of the snare of the enemy. And those who are tender and well minded, I beseech them, when they come to see things are not right, to submit, and lay those things aside, for Truth's sake, and for the sake of that precious unity that is in high esteem in the eyes of a remnant. And, dear Friends, labour as true watchmen, that all your meetings be kept in the Name and Power of our Lord Jesus Christ, and that all dulness, dryness, and that which tends to death and bondage, may be absolutely banished out of your assemblies, and that the sweetness of life may arise and come up in your assemblies, and that all uncomely behaviour in meetings may be testified against in the love of God; and some of you now and then step down to Potomack, and sit amongst that poor people there; you may comfort their hearts even if not a word be spoken to

them; and run over to the Bay now and then, sometimes one and sometimes another of you, and take some of your public-friends with you; and if you visit them from meeting to meeting, I believe the Lord will accept this service at your hands, and will say unto your souls, Well done! and before you leave this world, you may come to see the travail of your souls, and be satisfied in the goodness of the Lord towards his people. This is the real desire of your friend. My dear love to all Friends where I have travelled; and if you think meet to let them see this, you have my consent.

This is from your real friend,

WM. ELLIS.

“Sankey, the 3rd of the 6th mo. 1699.

DEARLY BELOVED FRIEND, WM. ELLIS,

I gladly received thine, with the enclosed to William Edmundson, which I purpose to transcribe, and take care to send it away; I find no superfluous compliment in it: I seldom or never find thee err on that hand. The love I now feel in my heart towards thee, and that rooted esteem which hath had a bottom, these many years, and lessens not, can afford thee this compliment; that the remembrance of thee tenders my heart now, and at some other times; and thy courage for the Truth, and success therein, helps my droopings now and then; for I must confess, though the Lord be gracious, and endues me with understanding, yet a doubting, weakly spirit attends me, to my exercise; it makes me conclude that men of courage have a special advantage, and lay more fast hold on faith,

and thereby gain victory and keep a good conscience, more than such as I do. I would willingly be content with my station, and sometimes feel desires to answer Truth in my capacity, and have sometimes hope, that tribulation may work patience, and patience experience, and experience hope. I would have thee bear this simple expression, in which I magnify not man, but the Lord, as some formerly magnified God in Paul; that in my thoughts thou growest mightily, settest thy candle on a candlestick, and excellest in many things most of thy brethren. Proceed, and let nothing hinder thee, and though thou mayst find the courage of a lion in thy engagements, yet remember to exercise matters in the lamb's nature; because it is the Lamb must have the victory; and sometimes when others may screw a matter as high as can well be borne, exercise thou tenderness, patience and forbearance, and that will cross the expectation of some, who wait for thy shooting of darts, because the Lord hath made thee strong in battle. I hope ere long we shall see thee and thy good wife here, and be comforted in your company. In the mean time my constant true love is remembered, and in it I remain thine. My wife's love is to you both,

GILBERT THOMPSON."

Richard Hill, who is mentioned in the following letter, was a native of Maryland, and a useful member of the Society of Friends: he settled in Philadelphia, and was twenty-five years a member of the Governor's Council, and several times Speaker of the Assembly: he also filled the office of Commissioner of Property, and was, for the last ten years of his life, one of the Provincial Judges.

Proud, in his History of Pennsylvania, Vol. I. page 473, says respecting him, "His sound judgment, his great esteem for the English constitution and laws, his tenderness for the liberty of the subject, and his zeal for preserving the reputable order established in his own religious community, with his great generosity to proper objects, qualified him for the greatest services in every station in which he was engaged, and rendered him of very great and uncommon value in the place where he lived."

"London, the 9th of the 6th mo. 1699.

DEAR FRIEND, WM. ELLIS;

I received thine dated the last of the last month, and am glad I can serve thee; therefore have, according to thy desire, transcribed thy Epistle to Maryland, with what alterations I saw meet, as thou desiredst me. I hope it will answer thy sense, and the drift of thy spirit; I took care therein, even in those places where I have enlarged. If I have offended thee, or pleased thee, let me have a few lines from thee. I have put thy Epistle into the care of Richard Hill, as advised in thine. I am sorry for the present exercise thou art under in respect to what thou writest. I hope Providence will order it for thy ease, and the safety of thy person, as well as the reputation of the Truth, which I believe thou hast regard to above all. What else I can be serviceable to thee in, thou mayst freely require it of me. This day at our Morning Meeting, our dear friend, William Penn, took his leave of the brethren; he leaves this city the latter end of this week. Indeed the glory and power of the Lord covered our assembly, which united the souls of the brethren

together, as were the souls of Jonathan and David ; and the faithful were bound up together in the bundle of the living. In much tears, love and comfort, we enjoyed the presence of the Lord ; and in this were our supplications put up one for another. A season that if thou hadst been present, would have comforted thy heart ! and I believe it will not be easily forgotten by us. It was an evident visitation from God, in great love to us : the Lord shall have the praise, it was his doing. Our dear friend, William Penn, intends to take shipping at Southampton, on the next Second-day come a week, for Pennsylvania. With mine and my dear wife's dear love to you both,

I am, dear friend, thy real friend and brother,

JOHN TOMKINS."

"Dublin, the 22nd of the 6th mo. 1699.

DEAR WM. ELLIS.

I received thine, and am very glad to hear of thy prosperous service for the blessed Truth, and thy safe return ; thou and thy service in those remote parts have been often under my serious consideration since thou took that journey, with fervent prayers for thy well-doing, and the blessing of the Lord on thy labour of love ; and I should have been more glad if thou couldst have given me a good account of thy service, Truth's prosperity, and Friends' steadfastness in it, in the Caribbee Islands, Jamaica, and the Bermudas, where I had successful service for the Lord, that may not be easily forgotten. Friends have been visited this many years with great sickness, and many of them removed, and the remnant that is left wants visiting ; and very few have been with



them in these times of their great affliction. My service was great there ; having been three times there ; and I hope I left them in a prosperous and flourishing state, through the good hand of God that was with me, and made things prosper on many accounts in the Lord's service. But I am now too old for such journeys, so am the more concerned for them. Truth's affairs in this nation prosper on all accounts, and things in general are well amongst Friends ; the glory of the Lord shines forth more and more ; and his irresistible arm is with us in his work and in the service of this great and glorious day of the restoration of all things into their proper places, use and service, as they were created and ordained by the great and wise Creator, and settled in harmony, before disorder got in. This blessed work of a thorough reformation goes on, the Lord's power carrying over all ; and in his blessed Seed is counsel and wisdom, and it gives dominion : his great Name is to be revered, praised and magnified for ever and ever. I gave thy letter to Amos Strettel, who will take care to send a copy as thou directed ; and I ordered him to send thee some of those Epistles thou speakest of, with some other papers that may be serviceable, and I know will be acceptable to some amongst you, that are concerned for the propagating of close Gospel order on a sound and right bottom. I am very well through the mercies of the Lord, who is large in mercy to me on all accounts, and lengthens out his mercies as he lengthens out the days of my pilgrimage. I am thus far on my journey to the north, to visit Friends, accompanied by George Rook and some others ; and intend to be at their Province Meeting this week, and so on in Truth's service, as the Lord opens our way and gives ability. Mind my love

to thy wife and Friends about you, to Thomas Aldam, and Thomas Thompson, when thou seest them, and to all honest, true-hearted Friends that desire to hear of me. So with my love to thee, in the fellowship of the Gospel of our Lord and Saviour Jesus Christ ;

I am thy ancient friend and brother,

WM. EDMUNDSON."

## CHAPTER XI.

Yellow Fever. Notices of Thomas Duckett and Thomas Musgrave. Letters from Nicholas Waln and William Fishbourn. Notice of Roger Gill and his death. Letter from Samuel Carpenter. Notice of Edward Shippen. Letter from Edward Shippen. John Slack to Alice Ellis. Letters from John Tomkins and Theodore Eccleston. Notice of John Wynn. Testimony of William Ellis respecting John Wynn.

SEVERAL of the letters in this chapter describe the ravages of the Yellow Fever, in one of its most formidable attacks upon the city of Philadelphia. The sympathy excited towards the afflicted and bereaved, and the solemn impressions produced by this visitation, are dwelt upon in a manner which claims the serious attention of the reader. Thomas Duckett, who was among the number that died of this disease, visited England and Ireland as a minister in 1694.—Thomas Musgrave had visited America as a minister from Yorkshire in 1694 : he appears now to have been going out as an emigrant, and to have died on the passage along with many more, from the unhealthy state of a crowded ship.

“Philadelphia, the 22nd of the 7th mo. 1699.

DEAR FRIEND, WM. ELLIS ;

My dear love in the unchangeable Truth is unto thee and thy dear wife ; for in that doth my soul salute you, hoping you are in good health, as, blessed be the

Lord ! I, my wife and family are at this present time. This is a great mercy from the hand of the Lord ; for since thou left these parts, we have met with great exercises, and a great mortality hath happened in the town of Philadelphia, and some in the country. We may truly say, it is an exercising time,—a time to drive many home to consider their standing and upon what foundation they are building, and what they are building upon the Foundation ; whether it be that which will abide the fire, yea or nay ; for of a truth, the Lord is trying his people, and it is a day of humbling. But may we not honestly say as Job said, “ Shall we receive good at the hand of God, and shall we not receive evil ? ” for as it is written, “ When the judgments of the Lord are in the earth, the inhabitants of the world will learn righteousness.” So my dear friend, I am willing to give thee a short hint of things, and who they are that have laid down their bodies, and of those persons we had great love for ; our dear friends, Esther Hoskins, Thomas Duckett, James Fox, Margaret Beardsley, her daughter Mary Gray, George Fox, Thomas Smyth and his wife and son and son-in-law, William Harwood, William Alaway, and several others that I name not. My dear brother-in-law, James Dilworth, is dead, and was buried the First-day before our Yearly Meeting ; Charles Sanders and Stephen Coleman, and a great number of the world’s people also. Now, my friend, as touching our Yearly Meeting, it was but small, by reason of the sickness ; but we may truly say the Lord our God made up our want ; for his living power and sweet refreshing presence was with us, to the comfort of his,—whose hearts are true to him. He is the same that ever he was, and as he was good to his Israel in days past, so we

may say, he is good to his Israel in this very day ; blessed be his holy Name for ever and for evermore ! Our dear friends, Aaron Atkinson, Thomas Story and Roger Gill, were with us, who were of good service there. Our dear friend Aaron being very weak by reason of his sickness, was but little with us. He was with us the Fifth-day following our Yearly Meeting, and I do believe he cleared himself very well, to the satisfaction of several, if not all, that were then present. Now, dear William, I seeing a letter that came from thee from London, can truly say I was right glad, when I heard it read, in which thou rememberest thy love to me, which I kindly accept. My dear love is unto thee and thy wife once more. I desire thee to remember my love to all Friends that may inquire of me, or to whom thou thinkest fit. My dear wife desires to have her love remembered to thy wife ; and we were right glad when we heard thy wife was well. My dear love to my sister, Ann Dilworth, if thou seest her, and let her know that her dear children are well. My son Richard desires to have his kind love to thee and to thy wife, though unknown, and to his aunt Ann Dilworth ; and I desire thee to remember my love to all our relations and friends in Bolland. Sixty passengers died out of that ship which came from Liverpool, some of them were Thomas Musgrave, Thomas Wilson, Henry Michel, Robert Driver, and Grace Driver, but Grace died after she came here. This from

Thy friend and brother,

NICHOLAS WALN."

Roger Gill, whose death is noticed in the following letters,

was from London, where he joined Friends about 1683. While on a religious visit to America, in company with Thomas Story from Cumberland, he was brought into great sympathy with those afflicted with the Yellow Fever in Philadelphia, and he prayed fervently that the Lord would stay his hand, and that he would, if it pleased Him, accept his life for the people. Soon after this Roger Gill fell sick, and in a few days he died, in great peace, aged 34 years; and it was observed that few died of the disease afterwards.—See Thomas Story's Journal, and Piety Promoted, Part III.

“Philadelphia, the 27th of the 8th mo. 1699.

DEAR FRIEND, WM. ELLIS;

These come with the salutation of my dear love to thee, trusting this may find thee well at home; and I can truly say I am glad in the remembrance of thee. I hope thou mayst find opportunity to let me hear from thee. Through mercy I am now indifferent well, though I have lately been dangerously ill of a distemper that has been very violent amongst us at this place, and has carried off several of our Friends, I believe to their rest with the Lord. The Lord, if it be his will, sanctify to us that are yet spared this dispensation of his judgments, and bring us all low and humble before him, into true obedience to his holy will! and O, that we may have strength to serve him, and walk worthy of his love and mercy! for I firmly believe he has, in this the time of sore affliction, abundantly mixed mercy with judgment, in taking away the prepared, that others may be humbled, and prepare to meet him. The Lord knows, I often thank him in secret, that ~~he~~ was pleased to visit me in the beginning of this sickness, although it was very violent on me, and I was out

of hope of recovery by many ; but the Lord in mercy raised me up again ; and O, that I may walk worthy, that I may make suitable returns to him for his love ! I thank the Lord, he has brought me a little lower than I was before ; and his love is now sweet to my poor soul ; and I humbly beg of the Lord, to bring me yet more and more into obedience. Oh that I may serve him ! My soul has rejoiced, although in this humbling day, that he has come to purge Philadelphia ; for as I may say, he sat as a refiner's fire ; he has come near, even to the bottom of the heart, to cleanse it. Oh ! I am thankful for my portion of this visitation, and so, I have great cause to believe, are many more besides me ; the Lord bring it home to us all. This sickness began about the first of the Sixth Month, and continued till about two or three weeks ago, very violent, carrying people off in four or five days generally, some longer and some sooner ; there were sometimes four or five buried in one day, and sometimes as many as seven or eight. I only hear of one taken ill this two weeks past, so that it appears that the sickness is abated. By the accounts received, we suppose in all about 230 are dead. I have thought meet thus to acquaint thee how things have been, and how they are as near as I can. There has been none buried out of this family except dear Roger Gill ; though in most families in town, some are dead, and most sick ; there is but here and there one dead hereabouts in the country, and it is mostly as healthy as at other times. Thanks be to the Lord, his Truth prospers through afflictions. With dear love to thee,

I am, in haste, thy friend,

WM. FISHBOURN."

“ Philadelphia, the 4th of 9th mo. 1699.

DEAR FRIEND, WM. ELLIS;

I received thy two letters from Maryland, and one from London, soon after thou arrivedst there, and one from dear Walter Fawcitt; and with Friends here, was truly glad of your safe arrival and health. As to the Lord's visitation over this poor town, since the beginning of the sixth month, in which time many of our dear Friends and others, have been removed, I suppose to the number of 200 within ten weeks' time, I refer thee to dear Aaron's and to other accounts. It has pleased God in great mercy to spare me, my wife and children, and family hitherto, which I look upon as a mercy more than ordinary; and desire we may all prize it, and walk worthy of it, for we have had, at times, in both families, above twenty persons taken sick, some violently with the distemper, and none have died but dear brother Abraham Hardiman and dear Roger Gill, who died in our house: it being in a time when the distemper was exceedingly mortal, so that few recovered, and some whole families of our near neighbours were almost all taken away. Dear Thomas Musgrave and Thomas Wilson's wife, and near fifty more of the passengers and ship's company died on board a vessel coming hither from Liverpool; and about twenty more since they came on shore; of which number Thomas Wilson was one. Here are many poor fatherless children and widows, of these, and of others that died here; so that the care and concern upon Friends now is greater than ever; and there are fewer to perform the work of the day; but I hope the Lord will raise up more, and fit and prepare Friends for their particular services and duties, and



make them willing and cheerful in the discharge thereof, though at present the work seems difficult, especially in this place. The Lord enable us and make us diligent and faithful, and then hard things will seem easy. Mine and my wife's dear love is to thee and thine, and to dear Walter Fawcitt, our dear love also to Joseph Kirkbride; I received his letter enclosed in Nathaniel Puckle's, which gave account of their arrival; his family is well, for aught I know, also dear Walter's. This comes by dear Richard Gove to Maryland, who intends for England with Aaron; I have not time to enlarge, therefore conclude with my dear love to thee and thine,

Thy friend,

SAMUEL CARPENTER."

Edward Shippen, the writer of the following letter, was the father-in-law of Thomas Story: he was a respectable Friend, formerly of Boston, and subsequently of Philadelphia; he was Speaker in the House of Assembly in 1695, being member for Philadelphia.—See Proud's History of Pennsylvania, Vol. I. page 406.

"Philadelphia, the 27th of 7th mo. 1699.

DEAR AND WELL-BELOVED FRIEND, WM. ELLIS;

I received thy letter from Chester, also thy last from London, which gave account of thy safe arrival in London, which we were all glad to hear, and were also rejoiced to hear the hopeful account thou gavest of my son. I desire as thou hast opportunity when in London to advise him for his good. I read and considered thy letters, and I

have sent by our dear friend, Aaron Atkinson, 12 $\frac{1}{4}$  oz. of gold, it cost here £76 10s. currency. I suppose it will sell in London for something above £50 sterling, the which I have desired our friend Aaron to dispose of or sell; and I do leave the disposing of it to thee and him among poor Friends, where there is most need, either in Yorkshire or Cumberland; for I have nothing in my eye to one county or place more than another, but where it may be most helpful to poor Friends; and if there be a meeting at Alethey, where I was born, I desire to know; and whether they be in want; and if it be not too much trouble, what their names are; and as thou hast opportunity and freedom, I shall be glad to hear from thee, if it should please the Lord to spare me a little longer, for it is an exercising time with most here, and it still continues very sickly. The Lord hath been pleased to take a great many from us. I shall leave the particulars to our friend Aaron to give thee an account; my desire to the Lord is, that we may all be fitted and prepared to meet the Lord when it shall please him to take us out of this troublesome world. So with mine, my wife's and children's dear love to thee, in that which changeth not,

I am thy real friend,

EDWARD SHIPPEN."

"Aykebank, 10th of the 7th mo. 1699.

DEAR FRIEND, ALICE ELLIS;

These with the salutation of that love to thee which manifesteth us to be Christ's disciples before the face of all people. My friend, thou art often in my remembrance, and mostly when Truth is near; and when it is so, I cannot

easily withhold praises from the Lord on thy behalf ; for thy carriage and deportment, and all I saw thee concerned in, did tend to the honour and glory of God, the exaltation of his Truth, and the good of his people. I believe the Lord is with thee, and hath blessed thee, and will bless thee, as thou abidest faithful to him. I believe he hath made thee a right, and an honourable nursing mother in his Israel, and a sure pillar in his house, which shall never go out. Oh ! my friend, as thou findest freedom, let thy prayers ascend up to the Lord for me, that I may be preserved near him in my little and low station ; for blessed, yea ever blessed be his worthy Name, his divine pleasure is such as to touch my heart, as with the finger of his divine love, I think, not to make me to appear in public, but for the drawing of my mind more near unto himself. Truth I hope is on the growing hand : people are inquiring the way to Zion. I hope there are several convinced, if not converted unto God in righteousness. Many eyes are over us ; some for good ; the Lord, saith my soul, take all stumbling blocks out of the way, that the poor and needy souls may go safely on their way. The Lord keep Friends' minds near him, out of pride, high-mindedness, self-righteousness, and vain glory, and that their whole delight may be to give all glory and honour to the Lord God and the Lamb who is eternally worthy, now and for evermore, world without end, Amen, Amen. My dear love is to thy husband and Adam Squire. Dear Alice, I desire to have a few lines from thy hand as thou findest freedom. These are from thy poor, weak, and low friend,

JOHN SLACK."

“To William Ellis.

London, the 2nd of the 10th mo. 1699.

DEAR FRIEND;

Thine I received of the 18th of last month, after it had been some short time with Samuel Harrison ; and I am glad at all times to hear of thee, but sorrowful that thou art under so much exercise. I cannot blame thee for mourning for the loss of a good man, [John Wynn, of Bradford]. Good men are too few everywhere ; and it is our Christian duty to be kind and affectionate one towards another. Good men, who were devout, in the primitive times, made lamentation for the loss of Stephen ; and it is a fault to be otherwise minded ; for God complained in old time, that the righteous were taken away and no man regarded it, or laid it to heart. The Lord help thee in thy service for him, and stand by thee, if he take away thy outward helps ; he is able to supply their place abundantly by the divine aid of his Holy Spirit, and to give thee power over unclean spirits ; yea, if thou tread on scorpions they shall not hurt thee ; but I am not without hope that as he calls one servant out of the vineyard, he will send another servant into it ; for he knows that the work is great, and that there are at present few hands to do it, of such as are true and faithful in their labour. He is the great Lord of the harvest ; he knows what is best, and he takes pity on his own, and will not work them over long in the field, though some he suffers to tarry longer than others, for ends best and indeed only known to himself ; and those servants whom he calls away, it is in mercy to them ; they have the advantage of us that tarry behind, in a double respect ; not

only that they are discharged from their labours, but also that they are thereby secured from losing the reward of their work ; being where there is no sin, nor temptation to sin ; but where they for ever receive an endless portion of life and joy ; and to eternity praise and glorify the name of God and of the Lamb. My dear love to thy wife ; my wife's dear love to thee and to her. William Robinson is well : Friends here are the like. I am confined to small compass in paper, but not in love, wherein I am large, and remain

Thy true friend and brother,

JOHN TOMKINS."

" London, the 13th of the 10th mo. 1699.

DEAR FRIEND, WM. ELLIS ;

I have received thy two letters about thy sorrowful exercises on parting with thy ancient friend, counsellor and comforter. It was a hard case of old, when the righteous were taken away and no man laid it to heart, though surely they were taken from the evil to come. There are few good men now removed but many find the miss of them, and although, through the goodness of God, many honest-hearted are still among the living, yet which of them can be spared ? But when they must go from us, we though sorrowful in parting from them, must conclude that though it is our loss, it is their great gain, a cessation from their exercises, their sorrows, their diseases, their cares and their fears of being drawn into temptation, and from a world of troubles and ruffling storms, into a heaven of sanctity and sweetness of peace, such as is best guessed at by us, by the

weet earnest of it which our souls have had comfortable tastes of by the way. Oh! that nothing may divert our daily progress towards it, and our further fitting for it. Thy friend is not the alone worthy servant of the Lord, of late removed; our late letters give an account from Pennsylvania of many; two, well noted, I remember by name, are dear Roger Gill, that was Thomas Story's companion, also Thomas Duckett. It has been a sore time there, and in Carolina. In Carolina, it is written, 150 have died, and in Pennsylvania many in a day. We have had repeated warnings, and a contagious sickness hath been in many lands, and wars almost round about us, and this nation yet greatly preserved. How well were it, if the long suffering of God did lead men to repentance! It was said of old, If judgment begin at the house of God, where shall the sinners and the ungodly appear; and how far the sufferings of the people of God in our land may fall under that consideration is worthy of notice. The Just did suffer for the unjust, that he might bring many sons to glory; and how far the Lord may cause the sufferings of his people to-redound to his own glory, and the good of men, is worth observing. Many, during times of sufferings, were convinced, and Friends having, through the Lord's assistance, somewhat overcome by suffering them that caused them to suffer, have arrived at peace. This also is a day of gathering men to the knowledge of the God of Peace, that hath in measure bruised and brought Satan's power down, in that sort; and though in times of peace men of craft have set up for themselves, and gathered to themselves, and with shows of outside religion, gained people to themselves, yet not having either leaves or fishes to feed the multitude with, it is my firm persuasion, they

will faint and grow weary, and many come to see their real want of bread from heaven in this wilderness. As the body by amazement or diversion, may for a time forget the food it wanteth, yet that forgetfulness will not always last ; so the souls of many have been diverted from considering their real need ; but I do hope the Lord is bringing, and will bring, many to a sense of their hunger, and then they will cry for bread. While men dream that all is well with them, and that they are eating and drinking, how are they pleased, but when they awake and find themselves hungry, how willing then are they to enjoy in substance, that which before, in shadows, they only dreamed of ! This, I believe, is the state of multitudes, and thanks to the Lord, he is raising up many to run to and fro, to awaken people, that they may be aroused and see where they are, and what they have been doing ; and those whom he thus commissions are a people that are awake themselves, and see that the night is far past, and that the true Light doth shine, and thereby they discern the feast that is prepared and the table that is spread, where nothing is wanting but guests with the wedding garment on. Oh ! that none who are bidden may any more sleep the sleep of death ; but that they may haste and come away and partake, and partaking, praise the Lord. I am glad thy dear wife is of this number ; the Lord, if it be his will, strengthen her faith and confidence, that trusting in him, she may be strong in his might, and bold in his moving, to declare his great and notable day, that hath broken forth to a remnant, and must go on to the ends of the earth. The Lord hasten this his work, for his own glory, and for the good of the souls of men ! that righteousness may be every where exalted, and Truth and peace flow

as a mighty river; that high praises to his power may everywhere be sounded aloud henceforth and for ever! So with unfeigned love, I salute thee and Friends who know me, and rest

Thy hearty friend,

THEODORE ECCLESTON."

John Wynn, whose death is referred to in the two preceding letters, was convinced of the soundness of the principles held by the Society of Friends, whilst a soldier in London, about 1662: he laid down his arms at a review, and when discharged he removed into Yorkshire, and settled at Bradford, where he worked at his trade as a clothier: he became an able minister of the Gospel, and was a nursing father in the church of Christ: his service in this character is affectingly set forth in the following testimony respecting him by William Ellis.

The Testimony of William Ellis, concerning John Wynn.

There hath been a testimony upon my mind for some time concerning John Wynn of Bradford, in the County of York, who died in the favour of God and in unity with his faithful brethren, on the 16th of the 9th month, 1699.

I may truly say, the Lord's goodness hath been great to mankind in these last days; in which mercy and kindness he reached to my heart and soul, about the seventeenth year of my age. And in those days the Friend above-said was made an instrument in the hand of God for my help and confirmation in that faith that the Lord had



bestowed upon me ; and as I grew in years, he having a sense that grace did abound in me, to the working out of the old corruption that had gotten fast root in me, he grew tender to me, and laboured to help forward that good work which the Almighty had begun. And when it pleased God to work upon me so as to open my heart to bear testimony to his holy Arm, that was and is revealed and made bare for the recovery of man again, he had abundance of care over me, and often exhorted me to attend truly upon him that had bestowed his good gift upon me, that so I might grow in the Root of Life ; and he would be now and then telling me where he saw many had gone out and lost themselves that had received good gifts. And he often gave me advice to beware of wrong spirits, in resisting their divers ways of appearing, to deceive the simple ; and on this manner his care was over me for more than twenty years. And often he sounded his trumpet in meetings where my lot was cast ; and I must needs say, though his ministry was sharp, yet it was searching and powerful, with effect in it, even to the awakening of my soul to judgment, and that I might meet the Lord in the way thereof. And it was so, that my heart was made willing to receive his reproofs, admonition, and good counsel, from time to time : and a little before his departure out of this life, he came to visit Friends hereaway, and Oh ! what strength and power, and zeal were upon him ; in which he advised Friends to continue steadfast in faith and in love to God and one to another ; and that Friends might keep up their testimony against all that would break in upon the liberties God hath given them ; and that a true labour might be continued to keep good order in the church.

And when I heard that he was taken away, my soul was

troubled within me; knowing the great advantage I had gained; yet after a time of great retirement, my heart was overpowered with that ancient virtue of life that springs from the Fountain of everlasting life; and in this I did then firmly believe, that his soul was gone to rest for ever, to sing the songs of thanksgiving to the Lord and to the Lamb, for ever and ever. Oh! the unutterable joy, and harmonious sounds of songs of high praises that have filled my heart when I have remembered him, with many others whom I am satisfied did delight to serve God in their day, and followed him truly like the worthies of old. And the sense of this reward and crown of life being laid up for the faithful, makes my soul the more earnestly to travel forward, and be the more watchful over my ways, and labour fervently to be the more given up in soul, body, and substance, so that at the last upshot of all, through Him that hath loved me and washed me from my sins in his own most precious blood, I may receive a sentence of Well done; and come to know an entrance into the resting place with the Almighty, and with the spirits of just men made perfect in Christ. The sense of these things hath been at times upon my mind, and I could not truly see that I should discharge myself till I had written the abovesaid.

WM. ELLIS."

## CHAPTER XII.

Letter to William Ellis and Aaron Atkinson from several Friends in New England. Letters from Samuel Galloway, John Tomkins, Samuel Carpenter, William Edmundson. Notice of Joseph Scarth. Letters from Joseph Scarth and Aaron Atkinson to William Ellis. William Ellis to Richard Johns and Samuel Galloway

PELEG SLOCUM, one of the persons whose names are signed to the following document, is mentioned by John Richardson in connexion with a remarkable visit to the island of Nantucket, as an honest public-friend, from near Rhode Island, and master of a sloop.—*Life of John Richardson*, Ed. 1843, page 84 to 94.

Some of the other parties are mentioned incidentally by Thomas Story. In his *Journal Folio*, pages 349 and 350, he says, “On the 4th I went to Dartmouth, and lodged that night with John Tucker; where I met with Jacob Mott the younger, returned from Virginia, Maryland and Pennsylvania; of whom I had an account of our affairs there within the compass of his travels. On the 9th I was at Dartmouth Meeting again, and that evening I went with Peleg Slocum, where I staid till Second-day evening, and then went home with Stephen Wilcox, who came on purpose to

conduct me to his house, which was between Dartmouth and Seconet."

"Portsmouth, in New England,  
the 11th of 10th mo. 1699.

LOVING FRIENDS, WM. ELLIS & AARON ATKINSON ;

Our souls salute you in the unchangeable love of our Heavenly Father, who laid a concern upon you, to pay us a visit here in New England, which hath been to the convincing of several in this place, and of great service and refreshment to our souls ; God be praised for it ! The Lord opened the hearts of Friends in this place, to contribute freely to the building of our meeting-house ; and it is accomplished, and we had our Yearly Meeting in it. There were many Friends from other places present ; and we had a very good meeting ; for the presence of the Lord was with us, to our great comfort and satisfaction ; and we have a men's and a women's meeting settled amongst us once a month, which is of good service ; and we can truly say that Truth doth grow and prosper among us, and that we have reaped the fruit of your labours ; and we pray the Lord to keep us still in love, truly, to himself, and one to another, to the end of our days ; so the work of the Lord goes on and our meeting is greatly increased in this place ; blessed be the Name of the Lord for it ! Having given you this short account of how things are amongst us, our dear love is remembered to you both, in the blessed Truth which changeth not, which reached unto us in the beginning, from Him who hath gathered us to be a people, who were not a people, and hath said, Jacob shall dwell alone and shall not

be mixed amongst the people ; praises be given unto him,  
who is God over all, blessed for evermore !

Joanna Mott	Jacob Mott, Jun.
Mary Slocum	Peleg Slocum
Ruth Tucker	Abraham Tucker
Cassandra Mott	John Lapham
Mary Lapham	Eleazar Slocum
Hannah Tucker	Stephen Wilcox
Hasadiah Russell	John Tucker

For a notice of Richard Hill, who it appears by the following letter, accompanied Aaron Atkinson on his return to England, see page 165.

“ West River, the 4th of the 12th mo. 1699.

MY FRIEND, WM. ELLIS,

Whom I truly love and salute in the unchangeable Truth of our Lord Jesus Christ, who in mercy to our poor souls and for the honour of his Truth, hath in this day of his power, in a great measure plucked our feet out of the mire and clay, and set them on the Rock, Christ, the foundation of the righteous in all generations. Thy kind letter is come to hand ; thy love in it I take very kindly, and do in truth desire a renewedness of correspondence. Our dear friend, Aaron Atkinson, has had a great service amongst us, and now is bound home with Richard Hill ; the Lord I hope will conduct him safe to his own country. By Aaron Atkinson come these lines, so I shall be at this time the shorter to thee, seeing he is able to give thee an account of the affairs of Truth with us ; but in short, and in

truth, this account I have to give thee ; Truth prospers with us, and there is a greater convincement amongst people than I have known in my time. The Lord, if it be his will, raise up those that may sound forth his Truth amongst us. So dear friend in that which first brought us acquainted the one with the other, do I salute thee, and conclude with mine and my dear and honest wife's love to thee and thine,

SAMUEL GALLOWAY."

"London, the 10th of 12th mo. 1699.

DEAR FRIEND, WM. ELLIS.

In the fellowship of Truth I dearly salute thee ; remembering thy love, and having thy zeal for God in mind, and that thy desires are that the Church, which is the Bride, the Lamb's wife, may be all pure and fair, made beautiful through the comeliness which He is putting upon her ; and that there may be a spirit of love and zeal and true judgment, in a sound mind, found in every member thereof, according to the measure of the gift of Christ. That every one in a true concern and care, as in the sight of God, may know his own place in the Church ; every one walking according to the rule of the new creature ; all having regard unto the Head, holding the Head, as the Apostle saith, in whom every member is so fitly joined unto the body, that in the receiving of the mercies of the life of the Head, which supplieth and nourisheth every part, all parts thereby may grow up, and together make a spiritual house unto God, all eyeing him, and knowing their places in the body,—that body which edifies itself in love ; that body which is at unity with its own members : all praising God in their

several offices, being also comfortable one with another in the exercise of their offices in the Church ; all having regard unto the Lord, the supreme Head of all. None will, as they keep to the Root, and know the Root to bear them, boast themselves against the Root, but will daily be in a concern of spirit, to feel the virtue and sap of the Root to arise up and make their branches living and green, fit to be serviceable in their station ; and as all keep here, none will desire to rise up against their fellow members of the same body, nor assume the place or office of another ; but all will desire to know and to serve in their own places, keeping their eye unto the Lord who is the dispenser of his own gifts, and bestows his talents as he pleases ; remembering what was said by the Lord to those whose eye was evil, because his eye was good. Is it not lawful for me to do what I will with my own ? I do thee no wrong ; take that thine is and go thy way. Those who are truly sensible of the Lord's mercy to them, will esteem it a great mercy to be but as the least in the Lord's family. It was but one thing, chiefly, that a great and wise man of old time desired, and that he purposed to seek, That he might dwell in God's house for ever ; and it was not a great place that he sought in that house neither, but that of a door-keeper, so that he might but dwell therein. His mind was not high to desire like the two sons of Zebedee, one to sit at the right hand of his Lord and the other at the left ; but he chose that mean office rather than to dwell in the tents of the wicked. The true members of Christ are all in harmony and concord with Christ the Head, who said, Learn of me, I am meek and lowly in heart. Oh ! before honour comes humility. Do any desire to be preferred in God's service ; the way to

it is to be like our great Pattern and Example; and then, if we be faithful and content with the place we are in, the Governor of the household and family of God, will take notice of us, as it is said in the parable which Himself made to teach us humility; When thou art bidden to a feast, go and sit down in the lowest room, that when he that bade thee cometh, he may say to thee, Friend go up higher; then shalt thou have honour in the presence of them that sit at meat; for whosoever exalts himself shall be abased, but whosoever humbleth himself shall be exalted. These few lines of our Lord's have abundance of doctrine in them. Dear Friend, when I began I intended not thus to write; but thus it opened, and I have sent it; I know that he to whom I write will receive it in the best sense.

I have considered thy last letter, dated the 12th of 11th month, and I think if any unruly walkers be among you, and of the female sex, there is a very good exhortation from our ancient Friend, dear George Fox, among the Epistles lately printed in one volume, of which I suppose every Monthly Meeting took a copy; it is to be found in the 368th folio, entitled, "An Encouragement to all the faithful Women's Meetings in the World, &c." It was written on purpose to quiet unruly spirits who were ready to make a mutiny in the Church, about the separation of J. Perot and J. Wilkinson. There are many brave instances of the worth and of the good behaviour of holy women of old time in the Church of Christ Jesus. I am sorry to hear of thy indisposition, but am glad thou wast recovering: I hope thy health is perfected ere this. William Robinson, my neighbour, has been ill about a week, but is recovering. I am, through mercy, indifferent in health, was lately out about a week, am



now going again about the same time or more. Truth prospers ; Friends' hearts, who are faithful, are strong in the Lord, and full of faith, so that notwithstanding the creeping of the subtle serpent within doors, and the roaring of the devouring lion without doors, Zion remains immovable and cannot be shaken, being founded upon the Rock which is higher than all ; blessed be the Lord forever ! Mine and my wife's dear love to thee and thine. I remain, desiring to hear from thee,

Thy true and faithful friend,

JOHN TOMKINS."

" Burlington, the 28th of 12th mo. 1788.

DEAR WM. ELLIS,

I was not willing to let this opportunity slip without signifying mine and my wife's dear love to thee and thine, and to Walter Fawcitt, Joseph Kirkbride, and Ann Dilworth, and to other Friends that know us, particularly unto all those that have laboured in the love of God amongst us, who have been prophets and apostles and as God's messengers to us ; and so I esteem them ; and desire that we may be worthy of so great blessings to be continued unto us. Methinks I sensibly miss them ; and it is matter of sorrow to remember the loss of several of our dear Friends by death, before they returned to their dear relations, friends and brethren, viz. dear Robert Barrow, Robert Wardell, Mary Rogers, and Jacob Fallowfield ; the last in his voyage from Barbadoes towards this place, and dear Mary in her passage from Nevis or Antigua to Jamaica : but though to us that remain, it is a loss, to

them it is doubtless gain, who are taken from the evil to come, and freed from those hardships, exercises and travails which did attend them in their pilgrimage and services; and I believe they enjoy as the reward of their faithfulness and obedience, joy and peace with the Lord forever, where there are no dangers, temptations, trials, sighings or sorrowings, such as are with us who remain behind. Dear friend! time being short, and having many letters to write, accept of these hasty lines as a token of my dear love and respect to thee and Friends, in remembrance of thine and their services for the Truth among us. I desire that we may all answer the love of God to us therein, and in all other of his renewed and repeated favours and mercies everywhere extended towards us. Dear Governor Penn, his wife, daughter, and young son are in health.

I remain thy dear friend and brother,

SAMUEL CARPENTER."

"Rossenallis, the 5th of 1st mo. 1700.

DEAR WILLIAM ELLIS,

I received thine from Liverpool, the 8th of 12th month last, and am glad to hear from thee; and that thou, with many more of the younger sort, art so well concerned for the promotion of the blessed Truth, which will be your crown and diadem as you continue in well doing; for continuing steadfast to the end crowns all the labours of all the faithful followers of Christ. The Lord enlarge your understandings in the knowledge of his will, and of the mystery of his kingdom, and increase your numbers to stand firm in his testimony for his Truth, and the rights and privi-

leges thereof, without wavering, as pillars in his house ! I am glad to hear that Truth prospers, and hath dominion ; for it is Christ that must rule and have the government, that all power in heaven and earth is given to, and is the strongest, that is overturning all that stands in opposition, and is reforming and bringing all things into their right order, use, and service, according to the infinite wisdom of God. Where the harmony is known, praises are given to the wise Creator of all things visible and invisible ; and the glorious day of the restitution of all things shines forth more and more, in its clear discoveries and manifestations of all things that are needful for us to know ; and our part is, to arise in the light of this glorious day, and shake ourselves from the dust of the earth, and put on the beautiful garment of the righteousness of the heavenly man. The glory of this bright Gospel-day shines amongst us, and many are affected by the discoveries of it, and have a godly concern upon their hearts for promoting the Lord's work according to their utmost ability ; and the work of reformation prospers in their hands, as instruments in the hand of the Lord. Church affairs are narrowly looked into, and Gospel order is closely prosecuted, and hidden things are brought to light ; and it is come to Jerusalem's turn to be searched ; and the Lord hath enlightened the spirits of his faithful servants to be his candles, to find out things that do offend, and must not enter the kingdom of Christ. The Lord is with us in this close work for his honour, and crowns our assemblies with his goodness, and is mouth and wisdom in all services, and the power of Truth is over all, blessed be his great name for ever and ever ! Amen.

Now, Dear William, thou and all Friends that desire to

hear from me, may know, that I am very well, and able to prosecute the service of Truth according to my station, beyond the ordinary course of nature, considering my age and exercises that have fallen to my lot in my time. I bless the Lord, my understanding is firm as ever, and I am able to travel easy journeys. This last summer George Rook and I travelled some hundreds of miles in Truth's service, in Connaught and some counties in the north, in unbroken places, where we had many serviceable and satisfactory meetings, with good reception by many of divers ranks; and the Lord's testimony in his glorious power was over all, and crowned our service over all opposers. This winter, I am not so able to travel as formerly; but I am hearty and sound; only old age comes on; but I love to be with the Lord's plough, where there is occasion to plough up the fallow ground. Too many are too earnest to sow amongst thorns, thistles, briars, and tares, which hurts the Lord's husbandry, and obstructs the fruit that should glorify God. We are hard and close at work in this great harvest day; and I love to be with the Lord's workfolks, to see how the work goes on, and to lend my hand and heart, in as much as I am able; and it looks to me as though the Lord had something for me to do, of some small revision of my day's-work; and his blessed will be done that never failed me, nor any that fervently trusted in him. So with my true love to thee and thine, in the unchangeable Truth,

I am thy sincere friend and brother,

WM. EDMUNDSON."

Joseph Scarth, the writer of the following letter, was a minister in Whitby Meeting. There is little on record

respecting him, but that he married Miriam Smales of Bridlington, in 1688, and was liberated by his Monthly Meeting in 1699, to pay a religious visit to the West part of Yorkshire and some parts adjacent. The register of his death is in 1710.

“ Whitby, the 6th of 1st mo. ††††.

DEAR FRIEND, WM. ELLIS ;

With design I give thee a few lines, I have several times had thee and thy wife in my memory. Not knowing that I shall be at the Quarterly Meeting, I take this opportunity of sending per Scarbro' Friends, who represent our Monthly Meeting this time. This perhaps may meet thee or thy wife at York. With dear love I salute you both ; keeping in the covenant of love and life engages us to remember one another ; therein are we made living members of Christ and one of another, desiring each other's good and prosperity in that unchangeable Truth of our God, which he has, in his infinite love and by his living power, gathered and drawn us into, that we may glorify him in our lives and conversation, and labour therein for the honour of his Name and the mutual comfort of our poor souls: I pray God preserve us, guide and direct us in his wisdom and counsel ; attend us with his divine power and presence, that we may continue unto the end. With dear love to thyself, wife, and friends, I conclude in haste,

Thy truly loving friend,

JOSEPH SCARTH.”

“London, 2nd mo. 1700.

MY DEARLY BELOVED AND ESTEEMED FRIEND, WM. ELLIS ;

My love is kindly remembered to thee and thy dear wife ; you are Friends that I both love and esteem. The God of Israel that heard the prayers of Cornelius, the same God, I believe, often looks upon you ; for I know you are found in the same good practice. Dear friend, I can never forget at times thy bowed down countenance before the Lord for me, and upon my account, in the time of affliction. I believe the Lord looked upon thy sincerity and the cry of thy soul ; for which his Name is worthy to be blessed while we have a day. My friend, I am glad when I think of thee, in hope thou mayst be a strength to me, if we should live awhile near to one another. I know the Lord loves thee in his merciful kindness ; and though some may think, that know thee not, that thou art high, and thinkest to be over them, and that thou takest too much upon thee, like as the rebellious thousand said of Moses ; yet I know thee better, and that thou hast but very mean thoughts of thyself ; yet the Lord that has not failed thee, bears up thy head ; blessed be his worthy Name for evermore ! Dear William, I am well, and came on shore at Dover, in Kent, the 27th day of the 1st month. I came over in the same ship that thou camest in, and lay in the same cabin thou lay in, and I loved it the better for thy sake. I observed thy order in thy letter, I never went up upon the deck above the cabin, no not all the way over. I hope to be at Leeds ere long after this comes to thy hand ; I shall be glad to see thee there. I have several letters for thee, but keep them to save the charge. I have something to

employ thee in among the poor, a work thou lovest to be concerned in. These with true love from me thy loving friend, that loves and esteems thee for thy sincerity's sake, and prays for long life for thee,

AARON ATKINSON."

"To Richard Johns and Samuel Galloway.

Airton, the 4th of the 9th mo. 1700.

DEAR FRIENDS ;

With the salutation of unfeigned love to you, and all Friends in Maryland as you may see meet, this may let you know, that through the Lord's mercy, I am indifferent well, and that though we be far separated one from another, yet you are often in my remembrance. The love unfeigned that the Lord raised in our hearts is not forgotten by me ; and in that love my heart and soul are often in a deep travail for your preservation, and that Truth may grow amongst you ; and in order thereunto, that all Friends be advised to put on zeal as a garment, and let their love be fervent to the Lord. Let your fervency be demonstrated in often gathering together ; and when met, let a firm travail be upon your minds for the enjoyment of the Lord's goodness, that they may not be said Nay of him. Let all Friends come up in their places and bring their children and servants to meetings on Week-days and on First-days likewise : and let all come over that doubtful spirit that is and hath been too apt to keep Friends back in their service. Tell them, that if they serve the Lord to the full, their outward things will not fail. It was said by one of the Lord's worthies, That once he had been

young but now he was old, but he never saw the righteous forsaken nor his seed begging bread. Whatsoever stands in the way of your coming up as aforesaid, let the Lord's power come upon it, and whether it be poverty, or the abounding of riches, it will remove it; and when thus met, and the Lord's power comes upon any, do not limit it, but let it work; and if it bring up a word of exhortation, speak it freely; but be sure it be in the Name of the Lord; and if any find a word upon them that is deep and weighty, so that they can say, For Zion's sake I cannot rest, and for Jerusalem's sake I cannot be silent, encourage all such to pour forth their complaints before the Lord, that the Lord's work may prosper, and Friends grow in their measure and the gifts bestowed upon them; and in the Lord's power run from one meeting to another, and stir up the pure mind in one another, and then the beauty of Truth will appear, and the face of Him will shine that hath been more marred than the face of any man; and as his comeliness appears, the world and its glory will fade away. My soul, Oh my soul within me! is in a deep travail for your growth in the most precious Truth; and that your young people may grow in the knowledge of it and in love to it; and I humbly desire that Friends may train up their young children in the knowledge of the Law and the Prophets; that when the Truth reaches their understandings, they may worship the God of their fathers, believing all that is written in the Old and New Testaments; that from one generation to another, the Lord's Name may be famous amongst our own posterity. And dear Friends, as there were several amongst you that had a sense of my soul's travail; that it was not only that worship and service might be performed to the Lord, but



that Friends might discern between the precious and the vile, and that the Lord's Name and power might rule over your families, and over your trades and trading, and over all superfluity in apparel, or whatsoever else ; and as my travail was full as much in secret as I could utter with my speech, therefore my desire is, that all Friends may truly labour to bring Truth's testimony up over all that would oppose it ; and I do not doubt that in so doing, the Lord will descend upon you with multitudes of blessings, and they will rest upon you as dew upon the tender grass. And whereas it hath fallen for your lots to be exercised with wrong spirits, whose pretence was to build up Zion, but whose works declared that they were for pulling down the walls thereof ; and the Lord hath showed you great mercy in giving you length of days, and to see his power come over these wrong spirits, and bring down their evil design ; now it is my advice, that all friends, everywhere, watch against such wrong spirits, and with all speed let them be judged down. Dear Friends, I desire you all that are sincerely affected towards God, and feel his Word like a fire in your hearts, to run to and fro to spread the Truth ; and wherever there is anything that hath life and substance in it, visit it, and labour to bring the Truth up, which that ranting spirit hath trodden down ; and remember that little meeting beyond the Potomack. So that grace, mercy, and peace may be multiplied among you, is the desire of him who is your friend in that which changeth not,

WM. ELLIS."

The copy of this was sent into Maryland, to be read amongst Friends at the Eastern and Western Shore, as might be seen meet.

## CHAPTER XIII.

Visit of Samuel Bownas to William Ellis. Notices of Samuel Bownas. James Wilson, Gilbert Heathcot, and Jennet Stow. Letter from Gilbert Heathcot. Notices of John Butcher, Robert Huberstie, and James Waithman. Remarkable Fungus. Letters from John Tomkins, with an extract of a letter from John Richardson. Notices of John Taylor and Jeremiah Grimshaw. Letter from Theodore Eccleston. Notice of John Bowron, and letter from him. Notices of Isaac Alexander, Thomas Pearce, George Rook, John Ecroyd, and Lawrence King. Letter from Isaac Alexander. Letter to Nathan Newby, containing advice respecting the Scriptures. Notice of Thomas Rodman. Letter to Thomas Rodman.

BUT few incidents relating to the life of William Ellis, after his return from America, have been recorded, so that little but what is contained in his correspondence can be presented to the reader. The following notice of a visit to him, is from the pen of Samuel Bownas, who in "An Account of his Life, Travels, and Christian Experiences in the Work of the Ministry," mentions being at Airton, in 1701, "where," he says, "that great and good man William Ellis, being then living and full of power, having great and solid experience concerning the work of the ministry, was very edifying to me by the wholesome counsel he gave. James Wilson was then with me, who was not at that time a public minister, yet of great service in visiting families, being closely engaged in spirit for maintaining good order and discipline. And we being very young in these things, this worthy Friend gave

LIFE AND CORRESPONDENCE OF

vice to us both, with respect to a faithful coming up in our services, that we could with good reason say, that his words were "like apples of gold in pictures of silver;" for a long time after, the sense and virtue of them dwelt on my mind to my great advantage. We stayed with him one night, and had a small meeting, in which the preference and value I had for him, together with an awe that was upon my spirit concerning his great services and experience as a minister, took such place in my mind, that I was silent before him. Next day we took our leave, and he brought us on our way a little, heartily praying at parting, that I might be preserved in my place, and return with safety."

At the time the foregoing was written, William Ellis was about forty-three years of age, and Samuel Bownas twenty-five. The latter was on his way to London to take shipping for America, in order to pay a religious visit in that country. He was a native of Westmoreland, and was brought up among Friends, but did not become awakened to the importance of a religious life till he was about twenty years of age. He came forth in the ministry, under the constraining influence of divine grace, at the expiration of one month from the day of his awakening. He soon became a diligent labourer in the Gospel, and took many journeys on that account, returning to his business as a blacksmith, or working as an agricultural labourer, in the intervals. The field of his religious labours embraced Great Britain, Ireland and North America. In the latter part of his life, Samuel Bownas resided in Dorsetshire, in which county he died in 1753, aged 77 years.—See Life of S. Bownas.

James Wilson, who accompanied Samuel Bownas on his

visit to William Ellis, was a native of Kirby Lonsdale, in Westmoreland: he was educated in the way of the Episcopal Church, but joined the Society of Friends whilst a young man: he became a minister in his thirtieth year, and was a serviceable man in various ways, and especially as a peace-maker. He died at Kendal, where he had long resided, in 1769, aged 92 years.—See *Piety Promoted*, Part VIII.

Gilbert Heathcot, the writer of the following letter, was a physician, who resided at Citthorp, near Chesterfield: he married a sister of Sir John Rhodes, of Balber Hall, respecting whom there is a notice in a subsequent part of this volume. Gilbert Heathcot appears to have been a useful member of the Society of Friends: he was appointed by the Yearly Meeting in 1704, along with William Penn, to lay before the Queen the suffering case of Thomas Rudd, then a prisoner at Canterbury.

Jennet Stow, who is noticed in this letter, became a minister within the compass of Settle Meeting, at an early age. She travelled in the exercise of her gift in various parts of Great Britain and Ireland, and died at Dronfield, in Derbyshire, in 1702, aged about 30 years. She was attended in her last illness by Gilbert Heathcot, to whom, along with William Ellis, she bequeathed her property, as appears by the following letter. Gilbert Heathcot entertained a high esteem for his patient, and wrote a Testimony respecting her, which is attached to a notice of her in the Seventh Part of *Piety Promoted*.

DEAR FRIEND, WM. ELLIS ;

Our dear friend, Jennet Stow, having left the management of her affairs to us two, I have here sent thee her last will, which was made when I was from her, for I never wanted any of her worldly goods ; nor do I believe that our all-wise Master, that orders all things well, ever intended me to be paid (in that kind however) for what I did for my dear friend ; so that whatever power I may have through or by this will, I wholly give it into thy hands, hoping the Lord will direct thee more wisely than I can. I have paid the charges of her funeral, and I think I have paid every body largely that showed her any help or kindness any way. I am not willing to give any account of the charges, because I intend to pay it all myself ; I only beg of thee to be very kind to Mary Simpson, and I think her relations should have some small token of her kindness, as thou thinkest fit. I believe it was the Lord's mind, she should end her days with me ; for which I am thankful to the Lord ; she was helpful to me in her life and death, and her memory is sweet. Dear William, I shall be glad to hear that I am brought into thy remembrance often. I am satisfied, a man of troubles I am like to be, and not of ordinary troubles ; however I am at present possessed with a humble confidence in my God, who never failed me yet, and I believe never will, if I can be honest and do my part, or rather, be willing to let the Lord do with me and for me what he pleases. My love is dearly to thee and thy wife ; your welfare I wish as my own ; and if ever we meet, may it be in that which makes all good meetings ; and if it never

be in this world, yet I hope we shall meet at the great and best meeting. My love is to all that are in the true love.

Thy loving friend,

GILBERT HEATHCOT."

John Butcher, who is noticed in the following letter, was born in 1666: his parents were estimable Friends: he became a minister when about fifteen years of age; he visited many parts of Great Britain in the exercise of his gift, and was eminent as a peacemaker; he died in 1721, aged 55.—See *Piety Promoted*, Eighth Part.

William Bingley, who is also noticed in this letter, became a minister among Friends while residing in Yorkshire, and from this county visited Ireland in 1675: he was also there again in 1682. He settled in London as a stuff-merchant when in the meridian of life, and in 1684 accompanied Samuel Waldenfield on an apostolic journey in Holland and the Netherlands. He was one of the Friends who preached at the funeral of George Fox, in 1690; and he appears to have paid religious visits to different parts of Great Britain at various periods. He died in London, in 1714, aged 64 years.

Robert Huberstie, of Yealand Conyers, in Lancashire, one of the prisoners mentioned in this letter, was committed to Lancaster Castle for attending a meeting for worship, at a period when the Government of this country, urged by an intolerant clergy, conspired against the laws of God and the inalienable liberties of men, with the design of compelling all to worship, not according to the Gospel, but according

to statute law : he joined the Society of Friends when about eighteen years of age. The Lord bestowed upon him a gift in the ministry, in the exercise of which he visited the churches of Christ in many parts of England : he died in 1706, aged about 71 years.—See *Piety Promoted*; Part Fourth.

James Waithman, also mentioned in this letter as a prisoner, had been in prison for conscience' sake twice before the time noted here. The first time for refusing to swear, and the second for refusing to pay tithes.

The "strange thing" noticed in New England, in John Richardson's letter quoted here, was probably a fungus ; both in form and stench it seems to have resembled a plant of the same tribe found in Great Britain, and called Phallus impudicus or Common Stinkhorn. The remarks upon it are curious, and show how much the mind may be excited for good or evil by an object not understood.

"London, the 11th of the 10th mo. 1702.

DEAR FRIEND WM. ELLIS.

I had thine last night ; it was very acceptable. I have had many remembrances of thee since I saw thee, and have been about to write, but have been prevented by divers occasions ; more of them have been to serve others than myself. I am glad thou hadst unity with my return home ; I knew not what weather was to come, so that was not the occasion ; but on my bed that night I did consult the oracle, and waited for an answer, as David said of old

time: "Shall I go up to Keilah;" and I saw my place was to return home and not to go. It is always safe to follow one's Guide, and not to be too inquisitive of the reasons; but in faith and obedience to submit and follow the leadings of the Holy Spirit, which will never lead amiss. I am often comforted in the love, unity, and sweet refreshment that I met with amongst you at York, at that Morning Meeting of ministering Friends; the uniting sweet fellowship I felt, engages my heart to the Lord, and also in love to his people. I reached Balber Hall on the Seventh-day at night, after I left thee, was at meeting at Woodhouse on First-day following, on Third-day at Nottingham, and on Fourth-day at Leicester Meeting in course, and thought to have reached Northampton Quarterly Meeting, but was prevented, so got home on Seventh-day by noon. I have had my health better this winter hitherto, than last winter; if the Lord continue it to me he shall have the service of it, for I am his, and I have dedicated my whole strength and days to his honour and the service of him and of his beloved people. I am glad Jeremiah Grimshaw is so well; my dear love to him, I shall be glad to see him at London. John Field and John Butcher are well; we are often together; there is a knot of us bound up together in the bundle of the living; blessed be the Lord! and we are of one heart, and go one way, and speak the same thing in the Truth. William Bingley is gone to Norfolk. I am glad you are so quiet, though I am not against contending, and that steadfastly for the Truth, and the most holy faith, against the opposers of it; yet sometimes, in some cases, there may be a time to forbear, and wait with patience, the judgment of Truth. If it have leaden heels, it will have ~~iron~~ hands, and the hypocrite cannot escape, nor the sinner stand in the congregation of



the righteous. I have been lately at Hertford ; Truth goes on, and the Lamb is conquering in many hearts, and will have the victory. We are in hopes to get Robert Huberstie and James Waithman, two prisoners in Lancaster, out of gaol. I have a letter from John Richardson, dated Lynn, in New England, the 22nd of the 7th mo. last ; among other things, he gives account of a strange thing which appears in New England ; his account is as followeth :—  
“There is lately a strange sort of thing grown up in this country, in many places ; it springs up in one night about a quarter of a yard above the ground, as white as snow ; with a thing about the upper parts somewhat like shoulders ; there is a thing like a cap, which with the aforesaid covering seems to hang loose ; the shoulders have somewhat like a laced vail upon them. I with many others have seen it ; but that which is as much admirable is, the stink of it, which is so nauseous that I think nothing ever exceeded it for a bad smell. It is by several, compared with the smell of man’s flesh after he is dead, sometime buried, and then taken up again ; the sight of it doth terrify some, and some are putting away their top-knots and finery, especially in Salisbury, in the east part of that country ; but others count it as witchcraft, and so harden their hearts thus far. John Richardson is in health, though he has travelled hard. My wife’s and my dear love to thee ; give mine to thy dear wife. I remember your great love and shall be glad to see you both here. We are very thankful of the safe arrival of our dear friend, William Penn ; it is the Lord’s mercy who is gracious to him and us also. Farewell.

I am thy friend and brother in the Truth,

JOHN TOMKINS.”

"London, the 17th of 4th mo. 1703.

DEAR FRIEND, WM. ELLIS;

I have thine to me of the 15th of 3rd month, 1703; it came to my hand before the Yearly Meeting; and I find thy bishop-like care for us, and desire that the Lord may help his people, and judge that which would appear to trouble or afflict that life which he hath given to rule; but we should have esteemed it a manifest token of thy care, if thou hadst come thyself, and contributed to the lifting up of Moses' hand in the time of battle, as thou wert pleased to phrase it; but we have the charity to believe that thou wast concerned in travail of spirit for the prosperity of Zion, at the time when others here were actually concerned, in a peaceable spirit, to contend for the simplicity of our testimony to the precepts of Christ. And the Lord did comfort his people, and things were well gone through in several respects; for the particulars I refer thee to those who were present. God did bless our meeting with plenty of the water of life, which sweetened all, and kept things cool and quiet. Our hearts were comforted in the love of God and fellowship of the brethren; and counsel was given, and doctrine dropped as the dew upon the tender herbs. I hope what was done will have a tendency to the furtherance of charity and peace in the Church. Come and see us and help us, for we have now much work and few hands to do it; but, however, remember to pray for us, that our labours in every respect may be blessed for the benefit of the Church, that an addition may be given us, and many children may be yet born to the Church of Christ; for the promise is, that more shall be her children than the children

of the married wife,—the Jewish Church, which consisted of the line of Abraham. But now God will not only be known in Judah and his Name be great in Israel, but he hath promised that all the ends of the earth shall see his salvation. Dear friend, pray for the hastening of the day, that all flesh may see his glory, that he may “glorify the house of his glory.” Give my dear love to thy wife; I wish her perfect recovery; my wife remembers her and thee. Your folks have been pleased to choose me for one of your County Correspondents; it was their love; I want not employment, but wherein I can, I shall not be backward to serve them. Let me hear from thee, and when we may expect to see thee; I have not material of other matters to advise thee of, but in great sincerity am

Thy real friend and brother,

JOHN TOMKINS.”

John Taylor, who is noticed in the following letter, was convinced of the soundness of the Christian principles of Friends by George Fox, in 1656: he soon felt constrained in spirit to preach the Truth which he had received, and in 1657, when only about twenty years of age, he went on that service into the west of England. Subsequently he travelled much in the work of the ministry in America and the West Indies, as well as in Great Britain, Ireland and Holland. He resided several years in Barbadoes, but subsequently returned to England and settled at York, as a sugar refiner. Here, as well as in several places, in the course of his apostolic journeys, he suffered imprisonment for the testimony of Jesus. He died at York in 1708, aged about 70 years.

William Wyld, who is also mentioned in this letter, was born at Oldham, in Lancashire, in 1648. He joined the Society of Friends, became a minister among them, and partook of the sufferings to which they were exposed in maintaining a testimony against the anti-christian impost of Tithes. He was imprisoned upwards of a year and a half on this account at Lancaster, where he afterwards settled. He sometimes travelled in the work of the ministry in the neighbouring counties; and when he had accomplished these services, returned to his calling, which is mentioned in a Testimony respecting him as having been humble and laborious. He died in great peace in 1729, aged 81 years.

“London, the 16th of 7th mo. 1703.

DEAR WM. AND ALICE ELLIS;

In true love I heartily salute you both, desiring that you and we, and all that uprightly love the Lord, may be preserved by him, growing in the Truth, and in the knowledge of his glorious power reigning amongst us; that while we are here, in the sense of life, we may magnify his holy Name; and when we are summoned from hence, that we may be received of Him who was our blessed example, and is our head and lawgiver, to whom belong dominion and praise, world without end. Amen. The Lord be praised for all our mercies, and for preserving us from every thing that would render us unfit for his service, that in his blessed work we may go on to glorify his Name, and show forth his power and goodness to the children of men; that many with us may taste how good the Lord is, and how good it is to serve Him to whom dominion and praise is

due ; and to him be it rendered by us all, henceforth and for ever. My dear love to John Taylor and wife, William Wyld and friends, Thomas Aldam, Jeremiah Grimshaw, Aaron Atkinson, and all that ask after

Thy loving friend,

THEODORE ECCLESTON."

The following Testimony of Jeremiah Grimshaw, of Rawden, who is mentioned in the above letter, and in several other parts of this volume, is from the pen of his brother, John Grimshaw, who also was a minister :

"Jeremiah Grimshaw was born of religious parents, who brought him up in the fear of the Lord ; and when he arrived at the age of 18 or 19 years, he zealously followed after those preachers who were accounted the most eminent, but he did not experience that satisfaction he was in pursuit of, until he became convinced of the saving efficacy of divine Light and Grace, through the effectual ministry of George Gregson and Robert Lodge ; and then he gave up in obedience to that powerful Word, which inwardly awakened him, and which wrought powerfully to the bringing him into the ministry, — which was living and convincing. About this time there was a merciful visitation extended towards his neighbours ; and through him, as an instrument, divers were brought to the knowledge of the Truth. In the early part of his life, he visited sundry parts of England, and also went through Ireland in the service of Truth, to his own satisfaction and the strength of the brethren. In the latter years of his life, he had to pass through divers afflictions ; yet, through the Lord's mercy, he was enabled to perform

several religious visits, to the comfort of his friends. He departed this life on the 12th of the 8th month, 1721, aged about sixty-nine years; and we doubt not has attained to that rest, which is prepared for those who hold out in faithfulness to the end."

John Bowron, the writer of the following short letter, resided at Cotherstone, on the northern border of Yorkshire; he joined Friends about 1653, when about 26 years of age, being convinced of the soundness of their principles, by the preaching of George Fox and James Nayler. Soon after this he received a gift in the ministry, and travelled into Scotland, preaching the Gospel in the streets and markets. He visited this part of the British dominions several times, and in 1656 went to Barbadoes, where he had many meetings: he then sailed for South America, and travelled in Guiana and other parts, preaching by an interpreter to the natives, who regarded him as "a good man come from far to preach the white man's God." From thence he returned by Barbadoes to England, and continued his Gospel labours. He also visited Ireland many times; and after all his journeyings and several imprisonments for his testimony to the Truth as it is in Jesus, he died in 1704, in the house in which he was born, being 77 years of age, and full of peace.—See *Piety Promoted*, Part III.

"Cotherstone, 1703.

DEAR FRIEND, WILLIAM ELLIS,

My love unto thee in the Truth of Almighty God, and to thy wife and Friends thereabout. I have

received the ~~things~~ thou sentest me ; the Lord God of heaven and earth reward thee for thy token of love ; they will do me great service, for which I cannot make thee satisfaction ; but I hope the Lord will not forget to reward thee. I have a great desire to see thee and thy wife before I die ; but how it may fall out, that I leave to the Lord. I have been very weakly, but I hope I may yet travel a little in the service of the Truth. Friends here would be glad to see thee. William Kay and Jonathan Kay, as also Peter Atkinson, send their kind love to thee and thy wife. This with my dear love to thee and thy wife and Friends in the unchangeable Truth, is from

Thy loving brother in the Truth,

JOHN BOWRON."

Isaac Alexander, the writer of the following letter, was born in 1680 : he joined the Society of Friends when about fourteen years of age, and became a minister in his seventeenth year : he took apostolic journeys into various parts of Great Britain and Ireland, labouring diligently in the exercise of his gift ; and died at the house of James Wilson, at Aba, near Kendal, in 1705, aged 25 years. In this letter he mentions the following persons :

Thomas Pearce, who was the son and successor of Richard Pearce, an apothecary of Limerick, and the first person that received Friends in that place. The magistrates publicly forbade the people to buy anything of Friends, particularly of Richard Pearce ; and the prohibition rested upon him for several months ; but he regained his business and followed it with reputation. The meetings of Friends were held at

his house for many years.—See Rutty's *History of Friends in Ireland*. Quarto edition, page 97.

George Rook, a native of Cumberland, and a carpenter by trade: he joined Friends when about twenty, and became a minister when about twenty-five years of age. He accompanied Thomas Trafford, noticed in page 21 of this volume, in a religious visit to Friends in the north of England, and was afterwards imprisoned in Durham Gaol, for refusing to break the command of Christ, "Swear not at all." He laboured in the Gospel in various parts of Great Britain and Ireland, and settled in Dublin in 1693: he died in 1742, aged 90.—See Biographical Notices of Friends in Ireland.

John Acroyd or Ecroyd, who resided at Briercliffe, near Burnley, in Lancashire: he is described as an able minister of the Gospel, a steady and zealous labourer therein, a good example to the flock of Christ, and a patient sufferer for the testimony of a good conscience. He died in 1721.—See a testimony from Marsden Monthly Meeting, concerning John Ecroyd, the son of this Friend, in "A Collection of Testimonies," published in 1760.

Lawrence King, who is likewise mentioned in other parts of this volume: he belonged to Salterforth Meeting, and travelled much in the work of the ministry in Great Britain and Ireland, between 1697 and 1720. From 1721 to 1724 he was engaged as the companion of John Fothergill in a religious visit to North America and some of the West India Islands. It seems probable that he died soon



after returning from this visit, as no notice of him as a minister occurs after this time ; but as there are the deaths of other Friends of this name on the record of Settle Monthly Meeting, without any particulars by which this individual can be identified among them, it is not easy to determine the period of his decease.

“ Sedburgh, the 15th of 10th mo. 1703.

DEAR FRIEND, WM. ELLIS ;

Whom my soul doth dearly love, and tenderly salute, in the sweet fellowship of the Gospel of peace, with thy dear and true-hearted wife ; for I can truly say, I have had you both often in remembrance, with real comfort and gladness of heart, in a thankful consideration of how often I have been comforted in your good company ; for my very soul was knit and united to you the very first time I was at your house ; and the same nearness I have felt increasingly to remain in my heart towards you, ever since, both when we have been together, and many times, when outwardly separated one from another. And that in the living, feeling enjoyment of this hearty spiritual nearness and heavenly Gospel fellowship, we may be preserved increasingly while we have a day on this side the grave to spend, is what my soul desires and secretly longs for. And now, my dearly beloved friend, the chief reason of my now writing to thee is, to give thee and thy good wife, whose exercises are oft before me, the remembrance of endeared love, having an opportunity, and being rather covetous of a free-hearted correspondence with thee in things relating to the Truth and the affairs of the Church of Christ, in the exercise of

which, I know thy soul is engaged night and day ; and which exercise and labour of love, the Lord thy God that hath been thy strength, thy bow, and thy song, hath never forgot, nor hath he been backward to reward thee richly into thy bosom. Dear William, I speak without flattery, I know thou hast been a great strength and help to many of Zion's exercised and travailing children ; yea, thy horn hath oft been filled with the best oil, and thy box with healing balm ; as well as the sword of the eternal Spirit and Word of Life given thee, which is sharper than any two-edged sword in thy hand, to hew in pieces that Agag that hath been a hindrance to the Israel of God in their journey, and an occasion of causing the anointed of God to err in the performance of their duty. Dear William, I hope that thou, in the reading of these few simple lines, wilt feel what I aim at. Now by these, I give thee to understand, that since I parted with our dearly beloved friend and esteemed Elder, William Edmundson, at York, I have received several very comfortable letters from him, in all or most of which he desires to be remembered to thee ; also from Thomas Pearce and George Rook, I have received several ; and they do the same. I had, on Seventh-day last, one from William, and one from George Rook, and George Rook wonders what thou art doing, and that thou should have so long forgot them that so often think of thee with delight ; he says, they long to hear that thou and I are coming together, to give them another visit. I have been to visit Friends in Cumberland ; they are generally pretty well, and they long to see thee there ; many of them had their very dear love to thee, and many Friends in our meeting desire to be heartily remembered to thee and to thy

wife. I am now going to visit Friends in Bishoprick, and the east of your county, and therefore am heartily earnest that thou mayst have me in remembrance when it is well with thee. I also have account from Ireland, that things there are generally pretty well, and that discipline is closely maintained and carried on in great quietness, and that Truth's testimony is over all gainsayers; also William Edmundson is hearty; but old age creeps on him apace, but his understanding is as strong as ever: he has got a fall, by which he hath broken a rib, but he mends: he writes largely of the affairs of Friends. Dear Thomas Trafford is buried; he died under a surgical operation. John Acroyd and Lawrence King got to the Half-year's Meeting; they had a heavenly opportunity at this meeting: Friends in Ireland are generally well. I have received a letter from Samuel Bownas, from Philadelphia; he had a good voyage, was nine weeks at sea, and had his health very well. Being in haste, I shall conclude with my heart full of true brotherly and abiding love to thyself and wife, and Friends that ask of me.

Thy true friend and exercised brother in the Truth,

ISAAC ALEXANDER."

Airton, 1703.

KIND FRIEND, NATHAN NEWBY;

Having opportunity, I thought fit to let thee know, that I got well to England, through the great mercy of God; and although I went through abundance of exercises after I left you, yet the Lord's hand carried me through them all, and great was my comfort at my return. And now, dear friend, know this, thou art often in my

remembrance, although we be far separated ; and the labour of love that was raised in my heart for your welfare is not forgot by me. Though I know that there is a sincere remnant amongst you, yet I do know that the Seed, that is the heir of the kingdom of God, was too low in many ; and that caused a deeper travail upon my mind. In some degree my desire was answered, and now it is my advice to thee, that thou, with all that love the Truth, may labour to bring the Truth up over all looseness and improper liberty ; and that all be advised to let the time past be sufficient in these things, and that misspent time be redeemed, through true repentance, and amendment of life, and renewing of love to God and one to another ; and that all Friends be advised to meet together, and to wait on the Lord to fill their hearts. If any be opened by the power of Truth, to speak a word one to another, be sure that Friends be advised to be tender, that such may grow to the degree of strong men ; and I desire that all Friends may keep their Monthly Meetings in the name of the Lord Jesus ; and that Friends in his power may judge down all looseness in conversation ; and that none may go out, to take wives nor husbands, nor to bring mixed marriages to be accomplished amongst you ; for such things brought the displeasure of the Almighty God upon people in old time ; and the church was corrupted by these things, as the Scripture declares, in many places. And let Friends wait in God's wisdom to keep the old ranting spirit out of your assemblies ; and let all who may be concerned in Truth's affairs truly seek the honour of God and the promotion of his Truth, and not the honour of their own name. And I wish that all Friends may train up their children in the fear

William Wyld, who is also mentioned in this letter, was born at Oldham, in Lancashire, in 1648. He joined the Society of Friends, became a minister among them, and partook of the sufferings to which they were exposed in maintaining a testimony against the anti-christian impost of Tithes. He was imprisoned upwards of a year and a half on this account at Lancaster, where he afterwards settled. He sometimes travelled in the work of the ministry in the neighbouring counties; and when he had accomplished these services, returned to his calling, which is mentioned in a Testimony respecting him as having been humble and laborious. He died in great peace in 1729, aged 81 years.

“ London, the 16th of 7th mo. 1703.

DEAR WM. AND ALICE ELLIS;

In true love I heartily salute you both, desiring that you and we, and all that uprightly love the Lord, may be preserved by him, growing in the Truth, and in the knowledge of his glorious power reigning amongst us; that while we are here, in the sense of life, we may magnify his holy Name; and when we are summoned from hence, that we may be received of Him who was our blessed example, and is our head and lawgiver, to whom belong dominion and praise, world without end. Amen. The Lord be praised for all our mercies, and for preserving us from every thing that would render us unfit for his service, that in his blessed work we may go on to glorify his Name, and show forth his power and goodness to the children of men; that many with us may taste how good the Lord is, and how good it is to serve Him to whom dominion and praise is

due; and to him be it rendered by us all, henceforth and for ever. My dear love to John Taylor and wife, William Wyld and friends, Thomas Aldam, Jeremiah Grimshaw, Aaron Atkinson, and all that ask after

Thy loving friend,

THEODORE ECCLESTON."

The following Testimony of Jeremiah Grimshaw, of Rawden, who is mentioned in the above letter, and in several other parts of this volume, is from the pen of his brother, John Grimshaw, who also was a minister :

"Jeremiah Grimshaw was born of religious parents, who brought him up in the fear of the Lord; and when he arrived at the age of 18 or 19 years, he zealously followed after those preachers who were accounted the most eminent, but he did not experience that satisfaction he was in pursuit of, until he became convinced of the saving efficacy of divine Light and Grace, through the effectual ministry of George Gregson and Robert Lodge; and then he gave up in obedience to that powerful Word, which inwardly awakened him, and which wrought powerfully to the bringing him into the ministry,—which was living and convincing. About this time there was a merciful visitation extended towards his neighbours; and through him, as an instrument, divers were brought to the knowledge of the Truth. In the early part of his life, he visited sundry parts of England, and also went through Ireland in the service of Truth, to his own satisfaction and the strength of the brethren. In the latter years of his life, he had to pass through divers afflictions; yet, through the Lord's mercy, he was enabled to perform

several religious visits, to the comfort of his friends. He departed this life on the 12th of the 8th month, 1721, aged about sixty-nine years; and we doubt not has attained to that rest, which is prepared for those who hold out in faithfulness to the end."

John Bowron, the writer of the following short letter, resided at Cotherstone, on the northern border of Yorkshire; he joined Friends about 1653, when about 26 years of age, being convinced of the soundness of their principles, by the preaching of George Fox and James Nayler. Soon after this he received a gift in the ministry, and travelled into Scotland, preaching the Gospel in the streets and markets. He visited this part of the British dominions several times, and in 1656 went to Barbadoes, where he had many meetings: he then sailed for South America, and travelled in Guiana and other parts, preaching by an interpreter to the natives, who regarded him as "a good man come from far to preach the white man's God." From thence he returned by Barbadoes to England, and continued his Gospel labours. He also visited Ireland many times; and after all his journeyings and several imprisonments for his testimony to the Truth as it is in Jesus, he died in 1704, in the house in which he was born, being 77 years of age, and full of peace.—See *Piety Promoted*, Part III.

"Cotherstone, 1703.

DEAR FRIEND, WILLIAM ELLIS,

My love unto thee in the Truth of Almighty God, and to thy wife and Friends thereabout. I have

received the things thou sentest me ; the Lord God of heaven and earth reward thee for thy token of love ; they will do me great service, for which I cannot make thee satisfaction ; but I hope the Lord will not forget to reward thee. I have a great desire to see thee and thy wife before I die ; but how it may fall out, that I leave to the Lord. I have been very weakly, but I hope I may yet travel a little in the service of the Truth. Friends here would be glad to see thee. William Kay and Jonathan Kay, as also Peter Atkinson, send their kind love to thee and thy wife. This with my dear love to thee and thy wife and Friends in the unchangeable Truth, is from

Thy loving brother in the Truth,

JOHN BOWRON."

Isaac Alexander, the writer of the following letter, was born in 1680 : he joined the Society of Friends when about fourteen years of age, and became a minister in his seventeenth year : he took apostolic journeys into various parts of Great Britain and Ireland, labouring diligently in the exercise of his gift ; and died at the house of James Wilson, at Aba, near Kendal, in 1705, aged 25 years. In this letter he mentions the following persons :

Thomas Pearce, who was the son and successor of Richard Pearce, an apothecary of Limerick, and the first person that received Friends in that place. The magistrates publicly forbade the people to buy anything of Friends, particularly of Richard Pearce ; and the prohibition rested upon him for several months ; but he regained his business and followed it with reputation. The meetings of Friends were held at



his house for many years.—See Rutt's *History of Friends in Ireland*. Quarto edition, page 97.

George Rook, a native of Cumberland, and a carpenter by trade: he joined Friends when about twenty, and became a minister when about twenty-five years of age. He accompanied Thomas Trafford, noticed in page 21 of this volume, in a religious visit to Friends in the north of England, and was afterwards imprisoned in Durham Gaol, for refusing to break the command of Christ, "Swear not at all." He laboured in the Gospel in various parts of Great Britain and Ireland, and settled in Dublin in 1693: he died in 1742, aged 90.—See Biographical Notices of Friends in Ireland.

John Acroyd or Ecroyd, who resided at Briercliffe, near Burnley, in Lancashire: he is described as an able minister of the Gospel, a steady and zealous labourer therein, a good example to the flock of Christ, and a patient sufferer for the testimony of a good conscience. He died in 1721.—See a testimony from Marsden Monthly Meeting, concerning John Ecroyd, the son of this Friend, in "A Collection of Testimonies," published in 1760.

Lawrence King, who is likewise mentioned in other parts of this volume: he belonged to Sakerforth Meeting, and travelled much in the work of the ministry in Great Britain and Ireland, between 1697 and 1720. From 1721 to 1724 he was engaged as the companion of John Fothergill in a religious visit to North America and some of the West India Islands. It seems probable that he died soon

after returning from this visit, as no notice of him as a minister occurs after this time ; but as there are the deaths of other Friends of this name on the record of Settle Monthly Meeting, without any particulars by which this individual can be identified among them, it is not easy to determine the period of his decease.

“ Sedburgh, the 15th of 10th mo. 1703.

DEAR FRIEND, WM. ELLIS ;

Whom my soul doth dearly love, and tenderly salute, in the sweet fellowship of the Gospel of peace, with thy dear and true-hearted wife ; for I can truly say, I have had you both often in remembrance, with real comfort and gladness of heart, in a thankful consideration of how often I have been comforted in your good company ; for my very soul was knit and united to you the very first time I was at your house ; and the same nearness I have felt increasingly to remain in my heart towards you, ever since, both when we have been together, and many times, when outwardly separated one from another. And that in the living, feeling enjoyment of this hearty spiritual nearness and heavenly Gospel fellowship, we may be preserved increasingly while we have a day on this side the grave to spend, is what my soul desires and secretly longs for. And now, my dearly beloved friend, the chief reason of my now writing to thee is, to give thee and thy good wife, whose exercises are oft before me, the remembrance of endeared love, having an opportunity, and being rather covetous of a free-hearted correspondence with thee in things relating to the Truth and the affairs of the Church of Christ, in the exercise of

which, I know thy soul is engaged night and day ; and which exercise and labour of love, the Lord thy God that hath been thy strength, thy bow, and thy song, hath never forgot, nor hath he been backward to reward thee richly into thy bosom. Dear William, I speak without flattery, I know thou hast been a great strength and help to many of Zion's exercised and travailing children ; yea, thy horn hath oft been filled with the best oil, and thy box with healing balm ; as well as the sword of the eternal Spirit and Word of Life given thee, which is sharper than any two-edged sword in thy hand, to hew in pieces that Agag that hath been a hindrance to the Israel of God in their journey, and an occasion of causing the anointed of God to err in the performance of their duty. Dear William, I hope that thou, in the reading of these few simple lines, wilt feel what I aim at. Now by these, I give thee to understand, that since I parted with our dearly beloved friend and esteemed Elder, William Edmundson, at York, I have received several very comfortable letters from him, in all or most of which he desires to be remembered to thee ; also from Thomas Pearce and George Rook, I have received several ; and they do the same. I had, on Seventh-day last, one from William, and one from George Rook, and George Rook wonders what thou art doing, and that thou should have so long forgot them that so often think of thee with delight ; he says, they long to hear that thou and I are coming together, to give them another visit. I have been to visit Friends in Cumberland ; they are generally pretty well, and they long to see thee there ; many of them had their very dear love to thee, and many Friends in our meeting desire to be heartily remembered to thee and to thy

wife. I am now going to visit Friends in Bishoprick, and the east of your county, and therefore am heartily earnest that thou mayst have me in remembrance when it is well with thee. I also have account from Ireland, that things there are generally pretty well, and that discipline is closely maintained and carried on in great quietness, and that Truth's testimony is over all gainsayers; also William Edmundson is hearty; but old age creeps on him apace, but his understanding is as strong as ever: he has got a fall, by which he hath broken a rib, but he mends: he writes largely of the affairs of Friends. Dear Thomas Trafford is buried; he died under a surgical operation. John Acroyd and Lawrence King got to the Half-year's Meeting; they had a heavenly opportunity at this meeting: Friends in Ireland are generally well. I have received a letter from Samuel Bownas, from Philadelphia; he had a good voyage, was nine weeks at sea, and had his health very well. Being in haste, I shall conclude with my heart full of true brotherly and abiding love to thyself and wife, and Friends that ask of me.

Thy true friend and exercised brother in the Truth,

ISAAC ALEXANDER."

Airton, 1703.

KIND FRIEND, NATHAN NEWBY;

Having opportunity, I thought fit to let thee know, that I got well to England, through the great mercy of God; and although I went through abundance of exercises after I left you, yet the Lord's hand carried me through them all, and great was my comfort at my return. And now, dear friend, know this, thou art often in my

remembrance, although we be far separated ; and the labour of love that was raised in my heart for your welfare is not forgot by me. Though I know that there is a sincere remnant amongst you, yet I do know that the Seed, that is the heir of the kingdom of God, was too low in many ; and that caused a deeper travail upon my mind. In some degree my desire was answered, and now it is my advice to thee, that thou, with all that love the Truth, may labour to bring the Truth up over all looseness and improper liberty ; and that all be advised to let the time past be sufficient in these things, and that misspent time be redeemed, through true repentance, and amendment of life, and renewing of love to God and one to another ; and that all Friends be advised to meet together, and to wait on the Lord to fill their hearts. If any be opened by the power of Truth, to speak a word one to another, be sure that Friends be advised to be tender, that such may grow to the degree of strong men ; and I desire that all Friends may keep their Monthly Meetings in the name of the Lord Jesus ; and that Friends in his power may judge down all looseness in conversation ; and that none may go out, to take wives nor husbands, nor to bring mixed marriages to be accomplished amongst you ; for such things brought the displeasure of the Almighty God upon people in old time ; and the church was corrupted by these things, as the Scripture declares in many places. And let Friends wait in God's wisdom to keep the old ranting spirit out of your assemblies ; and let all who may be concerned in Truth's affairs truly seek the honour of God and the promotion of his Truth, and not the honour of their own name. And I wish that all Friends may train up their children in the fear

of God; and that while they are young, they may be trained up in the reading of the Scriptures, that these may be ingrafted in their memory, so that when they grow to riper age, and their understandings are opened by the Word of Truth, they may know the profit of the Scriptures, and may in heart and soul bless the Lord that put into the hearts of their parents to do these things for them. Seeing it was the Lord's counsel to Israel to do these things, it cannot but be profitable to his people in our age. And let all Friends that have negroes to their servants, be truly careful of them, and do to them as you would have them to do to you if you were as they are. There was a secret fear upon me in several places in my travel, lest Friends' children should suffer hurt in not being kept to employment as they ought to be, because negroes are provided to labour for them. Having thus eased my mind, I leave these things to thee, and commit thee to Him that is able to keep thee to the end, and rest with dear love to thee and thy wife,

Thy real friend,

WM. ELLIS."

Thomas Rodman, to whom the following letter is addressed, is spoken of, by Thomas Chalkley, as a man of the first rank on Rhode Island.

"London, 1704.

MY DEARLY AND WELL-BELOVED FRIEND, THOMAS RODMAN;

Having this opportunity, I was willing to give thee a few lines, that thereby thou mayst know, that although I be far off thee, yet thou with many others are often in my

memory ; and in this remembrance my heart is comforted with lively enjoyment ; and my hearty prayers have been and are for your safety and growth in the most precious Truth ; and that many may be affected by the beauty of it ; and that all Friends may grow in zeal for it and love to it ; and that a labour may be exercised to promote its testimony above all that would oppose it. For by the power of the Truth have many sons been brought from far, and many poor as from the dunghill, to dwell in fertile situations both outwardly and inwardly, the sense of which often brings my mind low, and a secret holy fear fills me at times, lest I should in my ways be forgetful. Also it is a secret trouble to my mind to see any that have come to sit under the shadow of the wing of Truth, grow high and elevated in their minds, and forgetful of what and where they were once, and what abundance of iniquity hath been passed by, and to think good of themselves for what is done for them, as though this was some of their own works, and that therefore they must be honoured. But time hath declared, that upon this rock many have been broken ; and I desire it may be a caution to all to remain under the conduct of the Truth, and to walk as becomes a people that have been brought from a barren land into a pleasant soil. And now, dear friend, seeing that God hath shown mercy unto thee, and given thee a good understanding, I desire that thou mayst labour to stir up the pure mind amongst Friends, and that all be advised to keep and increase unity and concord, which was precious of old, and is amiable in our time ; and in this, young men will entreat Elders, and Elders will be prevailed with ; and in the same, Elders will encourage the younger in every good word and work. And

I wish that that which would spread reports of weaknesses abroad, to disadvantage, may be kept out from Friends, so that righteousness may spring up and Truth may grow like a rose, and the glory and perfume thereof may fill your meetings. This is the desire of

Your real friend,

WM. ELLIS."



## CHAPTER XIV.

Notice of William Biles. Letters from William Biles and Natban Newby. Notice of John Estaugh. Letter from Francis Tomes. Notice of Thomas Thompson and letter from him. Notice of Josiah Langdale. Letter from John Tomkins. Notices of Henry Gouldney and Ann Wilson. Letter from Henry Gouldney. Notices of John Fothergill and William Armistead. Letter to Richard Johns. Letters from William Armistead, John Redman, and Thomas Aldam. Notice of Sir John Rhodes, and letter from him.

WILLIAM BILES, the writer of the following letter, is described by Proud in his History of Pennsylvania, Vol. I. page 237, as a preacher among the Quakers, and as being among the first settlers; and to have taken up land under Governor Andros, of New York, prior to William Penn's grant of the province. He appears to have settled in Pennsylvania about 1681, and to have resided near the Lower Falls of the Delaware, in Bucks County; and to have been elected a member of William Penn's first Council, in 1683. He is said to have been a very useful person both in a civil and religious capacity.

“Philadelphia, in Pennsylvania, 1699

DEAR FRIEND, WM. ELLIS;

In a measure of that universal spirit of love and life which it hath pleased the Lord to visit us withal, by which Spirit we shall be and are near and dear one unto

another, so that neither sea nor land can prevent the flowings forth of it through the loving kindness of a tender Father, my spirit hath often remembered the refreshing seasons we have had with thee when present with us. It was the mercy of a tender Father, never I hope to be forgotten. In a measure of this Spirit my soul salutes thee at this time, with all the called and chosen of God, desiring that that Arm of eternal power that hath been stretched forth for the gathering of us, and hath made us a people that were not a people, might be still with us, to lead, conduct and preserve us, so that that great Name by which we have been called, might be more and more exalted in the earth, and many more might be gathered unto it, so that the gathered of God might be many in this the day of his power. I left my wife and family pretty well when I came from home ; she desired me to remember her kind love unto thyself and wife, and Friends in your parts. We were both glad to hear of thy safe arrival at home ; my wife talks of coming to see you, but how it may be upon that account I shall at present leave unto the ordering hand of the Lord ; the voyage is great and she but weakly in body. Friends at present, through the mercy of the Lord, are generally well, both in this province and in West Jersey. I was lately at Crosswicks and Burlington. Thy old companion, Samuel Jennings, and his wife and children, are well ; his two daughters are married since we went hence. Our Governor, Penn, and his wife, are well ; he has had a son born since he came hither. Edward Shippen and his wife Rebecca are well, and desire to be remembered unto thee. Since thou wast here, it hath pleased the Lord to visit this town, and many of our friends, as well as others, are removed, whom I

am well satisfied the Lord hath taken to himself; yet we cannot but lament our loss of them; but we must submit unto the hand of the Almighty in all these things; knowing right well, that all things shall work together for good unto such as love and fear the Lord. I believe thou hast heard of the long passage of a ship lately arrived here, and of the loss there was of many of the passengers at sea, and after they came on shore. I think it to be a great piece of indiscretion in the undertakers, to suffer so many people to be thronged together in one ship; it was enough to breed a disease amongst them; and if any should incline to come hither for the time to come, my advice is, never to come so many in one ship; for I look upon the coming of so many together in that ship, to be a great cause of their loss. I have not much to add, save kind love to thee once more,

From thy loving friend,

WM. BILES."

"From the Southern bank of Nancemund, 1701.

DEAR FRIEND, WM. ELLIS,

This is to let thee know, that I received thy letter, by our well-beloved friend, John Richardson; and was very glad to hear that thy desire was answered, and that thou was brought home, to thy great comfort. The consideration of the contents of thy letter hath been very much on my heart; and it is matter of joy to me, that thou, with many more of the Lord's servants, art made to remember us in this poor land; for indeed we are a poor people; yet the Lord is rich in mercy to them that seek him, can a remnant of us truly say. Loving friend! it is with me a little to

give thee some account how it is with me : I have been for two years past, concerned to bear a public testimony for my God, which hath been the occasion of sore travail to me, by reason of the hard dealing and great opposing that I have had, from some that thou hadst a great sense of when thou wast with us ; and this, with the buffeting of Satan, hath many a time brought me very low, and hath brought an exercise upon me which I am not able to express ; none have I had to fly to, but the Lord alone, who has been and is a present help in time of trouble ; he hath been my great succourer. Praise be returned to him for the same ! The consideration of these things doth break my heart at this very time. I am not able to let thee understand what I have passed through since I saw thee ; and I desire thee to sympathize with me ; and O that I could have a time with thee, if it cost me the travelling some hundreds of miles ! Dear Friend, think on me, and let thy requests be to the Lord for me, who I know hears his own seed. John Richardson was well about five weeks since ; I parted with him at Edward Thomas's at the Yearly Meeting ; he hath been very helpful to me ; he desired me to remember his dear love to thee and Friends, and to let you know you are often in his mind. The two Friends were not with him, but were gone to the northward ; there is a young man with him who came over with them, and who lives in the south part of England. Friends here are generally well, and were glad to hear of thee. We have our meeting quiet ; people are very desirous of hearing the Truth sounded forth, and many are under conviction. Thomas Page's love is to thee ; Agnes Wilson, with several others, have their love to thee. So loving friend, I have in some sort

given thee to know how it is with me, and with us; and should be glad to hear from thee, and I pray thee let me hear as often from thee as may be: glad was I to have these lines from thee: and I hope to take the good advice given by thee. I showed thy letter to several Friends, and they were glad of it. I must conclude and rest thy unfeigned friend in the Truth, desiring nothing so much as the prosperity of the blessed Truth of our Lord; and to him I commit thee and myself, desiring that we may always be guided and ordered by his divine hand. Mine and my wife's dear love to thee.

NATHAN NEWBY."

John Estaugh, who is noticed in the following letter, was born at Kelvedon in Essex, in 1676: he joined Friends when about 17 years of age, and became a minister when about 18: he paid religious visits to the North of England and Scotland previously to 1700, when he visited North America. In this country he married, and settled at Haddonfield in New Jersey: he afterwards visited Friends in England, Ireland, New England, and some of the West India Islands. When in the Island of Tortola, in 1742, his companion in the work of the ministry, John Cadwallader, died. Soon after his death, John Estaugh was taken ill, and in a few days he died also. John Estaugh is described in a Testimony from Haddonfield Monthly Meeting, as a humble minded, exemplary Friend, of a solid and grave deportment, well becoming a minister of Christ.

"1701.

DEAR FRIEND, WM. ELLIS.

Thine I received from the hand of John Richardson, a blessed memorial. These come to let thee know of our welfare, and of the increase of Truth amongst us ; many are gathered in, and I hope the Lord has many many more to gather. Blessed be the Lord ! we feel his presence amongst us ; and his heart-breaking power in the midst of us in our assemblies many times ; but indeed we are not without exercises many times ; but blessed be the Lord our God, the Truth reigns over all the gainsayers ! Two of thy countrymen were here, which was great joy and comfort to us, John Richardson and John Estaugh. We had four or five meetings with them in our country, and the power of the Lord was such, that it melted the meetings, both white and black, to the astonishment of many. I hope the Lord will reward them for their labour of love. I showed several Friends thy letter ; they are glad to hear from thee, and Gabriel Newby's and several other Friends' love is to thee ; so with mine and my wife's dear love to thee and all Friends, though so far asunder, I take my leave of thee,

And bid thee Farewell !

FRANCIS TOMES."

Thomas Thompson, the writer of the following letter, was a native of the East-Riding of Yorkshire, but resided at Saffron Walden, in Essex : he became a minister among Friends when about twenty-four years of age, and travelled in the exercise of his gift in Great Britain, Ireland and North

America. He died in 1727, and a short time before his departure, he adopted a declaration like that of the apostle Paul, saying, "I have fought a good fight ; I have finished my course. Henceforth is laid up for me a crown of glory, which God, the righteous Judge, shall give me at the last day ; and not to me only, but to those who love his appearance."—See *Piety Promoted*, Part IX.

"New England, 1703.

DEAR WILLIAM ELLIS,

A letter of thine bearing date about when we left England, coming lately to my hand, the good advice therein contained to us all, I could not but take notice of more especially, because I have a certain knowledge, through the mercy of God, of the spirit and life from whence it came, and therefore could not be easy but make some reply thereunto, with due acknowledgment to the Lord our God, who hath raised supplications in the hearts of his faithful servants on our behalf, which I do sincerely desire may continue. As to my own particular, I can say, I had never more need of the prayers of faithful brethren than now ; and surely thy spirit hath been often with me in these wilderness countries, and thy memory, with the savour thou hast left behind thee in these parts, is sweet to the faithful in Christ ; among whom I have been wonderfully favoured, in the feeling of his glorious power, who is Almighty God, which hath wonderfully shone over meetings, to the gladness of the hearts of the upright. To give account in writing of particulars, would be too tedious ; only I shall give a hint of New England, and Rhode and Long Islands, where my service hath

chiefly lain as yet ; though some glorious meetings we have had in Maryland, Pennsylvania, and East and West Jersey, but have made little stay in these parts. In New England, I visited several meetings seven or eight times over, and am not yet clear of that country. Upon Rhode Island, I hear is a young generation, that is coming zealously up for the Truth ; and the Lord is with them, in whose name and power I have sometimes been made to thrash the mountains that stood in their way and the Truth's way ; and many a grapple in spirit I have had with them ; but the Lord hath hitherto preserved and borne up over all ; and through his great love, I am well in body and spirit, and my heart, I can say in humility, is strong for him. Upon Long Island I was greatly concerned to promote discipline ; for they are short in that, though there is an innocent people among them, and not many tall cedars are there to be met with. Since the other side was written, we have had a large and glorious Yearly Meeting here ; and indeed we may say, The love of God is very large to his people here and everywhere. That which is wanting is on our parts, viz. a close walking with Him who is the God of the living, exercised, bowed down souls, and who love those that walk in true humility before him. In this frame of mind the Lord for ever keep us ! that so the work which he hath concerned us in, may be gone through to the glory of his great Name, and the comfort of our own souls. And dear friend ! let me be remembered by thee in thy nearest approaches to the Lord, in the feeling of whose divine power my soul salutes thee with thy dear wife, and bids thee dearly farewell !

From thy true friend,

THOMAS THOMPSON."



Josiah Longdale, mentioned in this letter, was from Bridlington: he visited America as a minister in 1700, and again in 1714; and in 1723 he embarked with his family, with the intention of settling there; but he was taken ill soon after sailing, and died on the passage, making a peaceful close. Some time afterwards his widow became the wife of Samuel Preston.—See American Memorials, page 118.

“London, the 4th of 2nd mo. 1704.

DEAR FRIEND, WM. ELLIS;

I have thy letter dated 25th of 1st mo. last, by which I understand that John Richardson will pay the £40 to the Thompson's family; but I am sorry to hear of a bad disaster which hath befallen them, by a fire in the town; it is a sore blow upon the poor ancient people in their old age, and the poor wife of Thomas Thompson, now that her husband is remote from her. I saw a letter that came this week from Antigua or Nevis, dated about six weeks ago, giving account that Thomas Thompson and Josiah Longdale, were at that time in that Island. Josiah proposed to go to Jamaica, but Thomas Thompson designed to return home from Antigua, so that by next shipping we may expect him. It is much surprise to me seeing he has staid so long, that he should leave Josiah alone at last; but it is time he was at home. I perceive by thine that Jeremiah Grimshaw, Thomas Aldam, and John Fothergill will come up to the meeting with another Friend; I hope that Friend is thyself. I should be glad to see thee, and would invite thee to my house, for quarters; but our friend, Francis Plumstead, tells me that he has invited thee already to his house, since thy

landlord, James Tatham, died ; so I am forbid to covet my neighbour's property. Dear William, my heart is toward the willing in Israel, who offer themselves freely among the people, and I remember thee at this present time in the love of Christ Jesus, wherein we have had fellowship, and taken sweet counsel together. Come and see us, and be partaker with us, of that joy and gladness of soul, which we trust the Lord will fill us with, when he brings us together again. I am straitened for time, so must conclude in true love,

Thy true friend and brother,

JOHN TOMKINS."

Henry Gouldney, the writer of the following letter, resided in White Hart Court, Lombard-street, London. It was at his house, in 1690, that George Fox died. He seems to have used the term Landlord, in reference to James Tatham, in the same sense as that in which it is used in the previous letter, applying it to the person who hospitably entertained William Ellis when he happened to be in London.

Ann Wilson, noticed in the following letter, was probably the same, that about eight years before, by a simple communication in the ministry, when at Brigflats Meeting near Sedbergh in Yorkshire, on a religious visit, was instrumental in awakening Samuel Bownas to a religious life.— See Life of Samuel Bownas.

"London, 8th of the 2nd mo. 1704.

DEAR FRIEND, WM. ELLIS ;

The present circumstances of trade are such as that I am sorry they will not answer, otherwise I should

have desired a further correspondence on that subject, but that however shall not interpose with our better acquaintance, begun and held upon a more noble principle than that of outward interest. Thy honest landlord, James Tatham, is indeed gone; and I doubt not, hath now a better and more enduring mansion. I should be glad to succeed him in the first, and hope for a residence in the other; for it is said, in the Father's house there are many mansions; and I question not that there will be room enough for the honest-hearted. Dear friend, I love thee for the sake of thy noble and hearty resolution, to serve in thy high and holy calling; and it is thy great advantage that thy yoke-fellow is like minded and draws the same way, for this is not always the lot of faithful labourers; exercises are the common companions of their pilgrimage; but a second self helps to sweeten the bitter cup, as thy generous and cheerful wife doubtless very often does. Though I am not likely to see thee in the North this year, yet I am pleased we have the hope of having thee in the South, at our anniversary. Let not indifferent things hinder thee; for I assure thee, the coming of the Lord's worthies at that season, besides the helping on of the business of the meeting, has a great service, as they come up in the life and beauty of the Truth, labouring that this may reign among us. The life and beauty of the Truth will give a lustre to all the affairs of Truth. Though the business must be done, and Friends exercise a care that the hedges be unbroken, yet that, without the glorious shining of the power of God, will not be a sufficient inducement for Friends attending that assembly; and I would not, with submission to the will of God, that an eclipse should come on that solemn occasion. But methinks sometimes that I

observe obstructions in the way, so that the virtue of the Truth does not circulate as one could desire, considering the many vessels that seem to be filled with heavenly oil, and the water-pots that are divinely filled, and want to be running over, to refresh the souls of those that are thirsting after the refreshing streams thereof. Methinks there is a nature that is rather for damming up these streams, and is satisfied with the more puddled waters that will not tend to the cleansing of the camp of God. I am glad to hear Abraham Rawlinson came so well off at the assizes, for his family and the Truth's sake. Things among us are much as usual; we have not of late had the visits of so many worthies as heretofore; yet our dear Friend, William Penn, is among us and hath his share of service. Ann Wilson, that was here lately, visited us, and had a service to her own and Friends' satisfaction. I am, with mine and my wife's dear love to thee and thine, and all Friends,

Thy real friend,

HENRY GOULDNEY."

John Fothergill, who is noticed in the following letter, and was the writer of a subsequent one in this volume, was born in Wensleydale in Yorkshire, in 1676: he was brought up with great care by his parents, who had joined the religious society of Friends. He was attentive to the convictions of the Holy Spirit upon his own mind from an early age, and under the constraining power of the love of Christ, became a minister of the Gospel when but a young man. In his twenty-second year he paid a religious visit to Scotland, and he subsequently visited various parts of Great Britain, Ireland, and America. He was about 30 years of age when

he paid his first visit to America : he resided for some years at Knaresborough, where he died in 1744, aged 69 years.— See Memoirs of Samuel Fothergill ; also Piety Promoted, Part VIII.

William Armistead, the companion of John Fothergill, and the writer of two letters in this collection, appears to have been only twenty-nine years of age when he went to America on a religious visit : he was a minister residing within Settle Monthly Meeting, and had previously visited some parts of Great Britain in this capacity. There is little recorded respecting him after his return from America ; but he settled in London in 1712, and became one of the Correspondents of York Quarterly Meeting : he died of consumption on the 19th of 3rd month, 1731, aged 56 years.

“ Airton, 1704.

TO RICHARD JOHNS.

By this know, that it hath been often in my mind to write to thee, but I have been prevented ; so having this opportunity, I was not willing to pass it by, but to let thee know that thou with many other Friends hast been and art often in my mind ; and in the remembrance of you I can say, my heart is often very much enlarged in love to you ; and great pleasure I have in thinking of you, and in the secret of my heart, I desire the growth of Truth and righteousness amongst you, and that many may be added to you, and that the life of our profession may be perfectly enjoyed, so that the desert may be as pools of water, and the inhabitants

of the wilderness may sing for joy, because the Lord is risen to redeem his people by his holy arm, which has put on strength, and is certainly made bare on this our day. Dear Friend, I cannot easily express my love to thee ; and when I think of the times we have been together by sea and land, and enjoyed that which is from everlasting and to everlasting, it much more abounds with desires for thy safety till the end come ; for I see the adversary is at work to hinder the completing of the great work of salvation. If this come to hand thou mayst give as much of my kind and affectionate love to Friends as thou seest meet, and to whom thou wilt. I have been about a year and a half sorely afflicted, and thought I should have gone before now, yet am able to stir a little about amongst Friends, by which I have great help ; but I cannot yet see that I shall be well again whilst I am here. Herewith come two Friends to visit you, John Fothergill and William Armistead. Though but young they are well approved of, and zealous, both in doctrine and discipline ; men that I look for a great deal of good service out of, if they live ; and if they come, you may receive them as such. So with true and unfeigned love to thee and thy wife, I rest

Thy true friend,

WM. ELLIS."

"London, 27th of 2nd mo. 1704.

DEAR FRIEND, WM. ELLIS ;

These lines are to let thee know that through the Lord's mercy and great goodness I am well in my health, as is also my companion, and pretty well in my mind, considering that many exercises attend me. Friends here are

very kind and respectful to us ; but we have been so much in a hurry and cumber about getting forward, that we could not enjoy them to our satisfaction ; however I am pretty easy in my mind in the main, hoping that the great and good God who hath concerned us in his great work, will go along with us, and attend us with his good Spirit, which is alone the help of his people in all trials and exercises ; and I can say, it is the deep travail of my soul that I may keep so near unto him, and lean so upon him, as that I may witness the brightness of his countenance shining in upon my soul, which is that alone in which I can truly rejoice. And dear William, let I pray thee, thy cry be unto the Almighty in my behalf, that he may stay my mind, and anchor and settle my thoughts, so firmly and steadfastly upon him, as that by his power I may be carried on to his glory, and my own soul's peace and satisfaction ; that if it be his will to bring me back again, it may be with sheaves in my bosom. We are, for anything we know, going out of this town this day towards the Downs, where the ship lieth, in expectation if the wind serve, to set forward on our journey or voyage, the 30th of this month. The fleet seems to be in great haste to be gone. We wrote a few lines to thee before, but have had no answer yet. We are likely, we hope, to go with an honest Friend who sails for Maryland. I am very desirous to hear from my friends, but have not as yet heard from any of them, which makes me a little wonder. My dear love is to thee and thy wife, and your family, and faithful Friends in general, and to my relations when thou hast opportunity.

From thy truly loving friend,

WM. ARMISTEAD."

The writer of the following letter is incidentally mentioned by Samuel Bownas, page 82, edition 1846, as "a worthy Friend, John Rodman by name."

New York, 21st of 11th mo. 170 $\frac{1}{2}$ .

DEAR AND ESTEEMED FRIEND, WM. ELLIS ;

In that love that is unchangeable, do I dearly salute thee, hoping and steadfastly believing, that the great God of mercy and love will be with thee in thy travail, for his Name's sake, and for the prosperity of his Church, in a glorious manner, to the great joy and comfort of those that truly love the Lord ; for I know from a living sense, that the Lord of the great harvest, even Jesus Christ, is with thee, and doth sweetly comfort and strengthen thee by his Spirit, to go forward ; and through his pure love, maketh hard things easy. O, magnified be his pure Name for ever, for he is worthy ! even Christ our Lord, "who is over all God blessed for ever." He hath, even in his holy body, showed us the example, enduring hardship for us, that he that hath perfected salvation for us, might fit us to be made partakers of it. Dear William, I may signify my dear unity with thee ; for the Lord of all our mercies, I can with great assurance of spirit say, hath given me a living sense of his divine power that liveth in thee, which hath knit my spirit to thee ; in which I have felt a rejoicing in humility before the Lord, in that which cometh from above, in which joy and life from God, though absent in body yet present in spirit, I felt encouragement in the sense of life, to say unto thee, Go forward in the Name of the Lord. My dear friend,



Farewell! The grace, mercy and power of God go with thee, and be thy strength and comfort and unspeakable joy; always remembering that without Him, we cannot do anything for his glory or our own good. William, pray unto the Lord for me, that I may walk worthy of the Lord's mercies, and be found a faithful steward, doing the will of the great God. My dear love to Friends, and more particularly to those that have travelled amongst us, as thou hast opportunity.

So rests thy well-wishing friend,

JOHN RODMAN."

"Warmsworth, 20th of 10th mo. 1705.

ESTEEMED FRIEND, WM. ELLIS;

My love in the unchangeable Truth doth hereby salute thee, with thy dear wife, and the rest of faithful Friends; and by this thou mayest know, that both thy letters came to hand; by which I understand that then thy exercises were great; these, I desire the Lord in mercy, if it be his will, may abate, or, however, sweeten with the enjoyment of his life-giving presence. O this is that, my dear friend, that makes hard things easy, and bitter things sweet. He is the Physician of value who can cure all manner of diseases, both of body and mind; those that know him can trust in him, hoping and patiently waiting for his salvation, believing him to be a God keeping covenant, and showing mercy to a thousand generations of those that love and fear him, being near to help us when our outward man decays, by the renewing of our inward man. My dear friend, I do not write unto thee as to one that knows not these things;

but my heart being opened with the remembrance of his goodness, and a present sense thereof, I cannot but say, O that my soul, with the souls of his little ones, may for ever trust in the Lord! that we may know Him that hath been with us in six troubles, to be with us also in the seventh; for I see when we have done all, we have need of patience; for as to the outward man, I have seen one event to the just and to the unjust; but blessed be the Lord, he is settling a remnant upon that Rock, against which the gates of hell cannot prevail. Again I dearly salute thee, my ancient friend, having always taken very kindly thy remembrance of, and travail for me, either by writing or otherwise; and methinks we have still as much need to seek the Lord one for another and for his whole church, as ever we had; for we have an unwearied adversary, who goes about to deceive and devour. I had written sooner to thee, but had hopes to have seen thee at the Quarterly Meeting, if thy weakness did not hinder. There still continuing a difference betwixt R. Clayton and Friends of Derby, and being desired to be at their Quarterly Meeting, I am in a strait touching my visit to York, where I would have willingly been with the rest of my beloved friends, considering Truth's service in our county, and the great need there is of the peaceable wisdom, in which our true unity is preserved. If I be not there, I should be glad to hear of thy being there if the Lord enable thee. I have not room to enlarge, but committing thee with myself, to the Lord our preserver,

I remain thy friend and brother in the Truth,

THOMAS ALDAM."

Sir John Rhodes, Bart. the writer of the following letter, resided at Balber Hall, in Derbyshire, but belonged to the meeting at Handsworth Woodhouse, near Sheffield. Martha Rhodes, his mother, with whom he resided, and whom Thomas Story styles "The old lady," of this family, appears to have adopted the principles of Friends at an early period, and to have suffered distraints in consequence, between 1683 and 1690. Her son John and one of her daughters also became Friends; the former is said to have become convinced of the Truth when very young, and to have embraced the same under the cross, forsaking all the honour of this world and the friendship of it, for that honour which is of God only, and the friendship and fellowship of the faithful and sanctified in Christ. Sir John Rhodes remained single to the end of his days, and lived a retired life, which rendered the brightness of his talents less conspicuous than might otherwise have been the case. He died about 1746.—See Life of Thomas Story, fol. pages 90, 465, 684, 737.

"Balber, in the year 1705.

MUCH ESTEEMED FRIEND, WILLIAM ELLIS;

My dear love salutes thee for the Truth's sake, which hath made thee not only truly lovely, but greatly serviceable to the Church in our day: the Lord having honoured thee with an eminent station therein, and endowed thee with the rich jewels of his treasury, that he hath been pleased to open and dispense to the children of men, in this age of the world. And it is not the least of thy ornaments, that thou art not lifted up with those distinguishing favours,

because they are given thee and not merited by thee, for which my soul loves thee, and esteems thee above the great men of the earth ; and I could wish our outward habitations were nearer together, that I might have the privilege of thy desired and valued company, being sensible it would be much to my advantage in the better sort of things, in which I covet that my profiting may be, however things may succeed with me as to transitory enjoyments ; finding by a long experience that a habitation in the Truth is the greatest riches, and I hope I shall ever be of that mind ; for through mercy I see more of the emptiness and unsatisfactoriness of the great things of this world, and of what her children love, than I have sometimes done, which often puts me in a travail, that I may be counted worthy through Christ, to obtain a mansion with the redeemed and beloved of God in eternal habitations, when the glories and honours here below will be at an end. Dear William, my heart abounds in love, but I must stop, and let thee know, that thy generous present came safe to hand, and was gratefully accepted in the love thou sent it in, but I was concerned that thou shouldst be at that charge, in bestowing a kindness upon me, that never did anything to deserve it at thy hands. I know not when I shall get to make my acknowledgments to thee at thy own house, and to see thy good wife, of whose excellency I have heard much ; for I am often not well, which prevents me from going far from home. I perceive it is thy lot also to meet with bodily exercises. I should be glad to hear it was otherwise with thee. As for me, I have found it good that I have these afflictions ; for they have taught me to number my days, and

to apply my heart unto wisdom ; so that I may say, The Lord, in very faithfulness, has afflicted me, and made me to sit in the dust and mourn over Him whom I have pierced, and be in bitterness for it, that I might witness his great salvation and remission. I must conclude with dear love to thee and thy kind wife. I hope to remain

Thy loving and obliged friend for the Truth's sake,

JOHN RHODES."

## CHAPTER XV.

Letter from Francis Plumstead. Notice of Thomas Wilde. Letter from John Tomkins and others. Notices of John Blaikling and James Baines. Letter from William Edmundson. Notice of Samuel Bownas. Letter from Anthony Morris. Letter to Abraham Green. Letters from William Armistead and John Fothergill.

“London, 23rd of 1st mo. 1706.

DEAR FRIEND, WM. ELLIS ;

I received thine, and was glad to hear of thy welfare, but it would have been an addition to my joy if thou hadst said one word in reply to my sincere invitation ; but if thou be more engaged in thy own affairs or pre-engagements, it shall not break my sincere love to thee, whilst I and thou keep in that Root which was and is the life of my love to all the faithful flock of God. I have a great loss in the death of my neighbour, James Tatham ; he was a man I valued, living, but more now that he is dead ; and indeed I fear to value men too much whilst living, for fear of being betrayed by their weakness and instability. I having seen in measure (and thou perhaps more largely) the readiness with which men are apt to yield to temptations. George Keith would be great like his father Lucifer ; but he sought it not for God's sake, nor his glory's sake, but for his own self-honour ; and the Lord laid that honour in the dust. To go forward upon this subject would fill a sheet of

paper. A word to the wise is sufficient. I could write much, but am not willing to commit what is in my heart to ink and paper, so shall reserve it till we have an opportunity to see one another, which I hope will be at the farthest, at Pentecost. I hope you will take, or have taken, care in your Quarterly Meeting, to appoint approved, tried, sound Friends, to attend the Yearly Meeting; also when you want any London Correspondents, not to choose till you have the judgment of sound, true men in London; for I shall never forget what our revered friend William Edmundson said, upon his sight into, and sense of, the service of the Meeting for Sufferings: he hardly thought himself fully qualified to be a member of it; but when I consider what members some have chosen for their Correspondents, in this city, alas! alas! it hath grieved me deeper than I can mention; but I hope it will be more carefully considered, as I doubt not thou art very sensible hereof; so it is not as a thought of blame upon thee. Thus with mine, and my wife's dear love to thee, thy dear wife, and good Friends,

I remain thy very loving friend,

FRANCIS PLUMSTEAD."

Thomas Wilde, one of the Friends mentioned in the following letter, belonged to Settle Monthly Meeting; he was born in 1649, and was convinced of the Truth as held in its simplicity and fulness by Friends, when about twenty-four years of age. Being then a tailor, and much engaged in ministering to the gratification of the vain mind by making garments according to "the needless and superfluous fashions" of that day, he abandoned the chief part of his trade for conscience' sake, and betook himself to other

business for a livelihood ; and herein, though never possessed of affluence, he was blessed with a competency sufficient for his support. Not long after his convincement his mouth was opened in a public testimony as a minister, in a few words ; and in process of time he became an able minister of the Gospel ; he was also very serviceable in the discipline of the church. His religious labours extended to various parts of England and Wales ; and he dwelt in deep humility under a reverent sense of the goodness and mercy of his God and Saviour. He peacefully “ departed this life in great patience and stillness,” in 1724, being then in his eightieth year, and was interred in the Friends’ burial ground at Low Bentham.

A letter sent to William Ellis.

1706 ?

DEAR FRIEND,

Thy letter we received, and have answered the same by the post ; but notwithstanding, we cannot forbear to acquaint thee, that the notice thou tookest of us in thy letter to Thomas Wilde, we take kindly ; and are engaged to thee for the regard thou hast to us at so remote a distance. We have had some company of the Friends, viz. Thomas Wilde and John Fielden, and could have desired to have had more ; and should have taken it kindly if thou hadst recommended them to either John Tomkins’ or Francis Plumstead’s house ; but however we are glad of their company, and are now together at a friend’s of thine and ours, viz. Thomas Cox’s, whose kindness thou knowest. Truth prospers in this city, and Friends generally are well ; and



the Lord is good unto us ; and our heads are borne over all our exercises that we meet with. God's name is great in Israel, and his dwelling-place is in Zion : the shout of a King is in the assemblies of the righteous. Dear William, we often think of thee, and much desire thy company, that we may impart of our spiritual gifts one to another. Come and see us, and bring thy wife with thee ; we have heard of her faithfulness, love to the Truth, and diligence to serve the brethren ; bring her, that she may receive from us of the kindness that she has shown to the brethren. There are many brethren here, and we have made mention several times of thy name with good wishes for thee, and desires that God may increase all spiritual gifts unto thee, for the comfort of thy own soul and the edification of his Churches. Salute us to thy dear wife. For the rest of affairs among us, we do refer thee to the bearers, and conclude in all sincerity,

Thy true and dear friends,

John Tomkins,	Francis Plumstead,
Thomas Pittstow,	Will. Robinson,
Thomas Cox,	Edward Hully."

John Blaikling, of whom honourable mention is made in the following letter, lived at a house called Draw-well, near Sedbergh in Yorkshire : he was convinced of the truth of the doctrines of Friends, by the ministry of George Fox, in 1652. About two years afterward he received a dispensation of the Gospel to publish to the world ; and he became a diligent labourer in the vineyard of the Lord, making apostolic visits to many parts of Great Britain. He was

not only called to preach the Gospel of Christ, but to suffer for his sake, being several times sent a prisoner to York for holding or attending meetings for the worship of God, or for bearing a testimony against the anti-christian practice of claiming tithes under the Gospel dispensation. He died at his own house in 1705, aged 80 years, having been a minister about 51 years.—See *Piety Promoted*, Part III.

James Baines, who is also mentioned with Christian esteem in this letter, was born at Strangerthwait, in Westmoreland, of parents belonging to the Society of Friends: he began to seek the Lord when young, and grew in grace as he advanced in years. It is recorded of him, that “some time before he died, God opened his mouth in a public testimony for the Lord Jesus Christ and his pure religion, in which he was very fervent;” and in his last illness, “at several times, he expressed his great peace with God here, and full assurance of eternal blessedness in the world to come, through the atonement made by the Lord Jesus Christ, and the work of sanctification of his Spirit.” He died in 1705, aged 51.—See *Piety Promoted*, Part III.

“To William Ellis.

Tenelle, 5th of 1st mo. 1706.

Dear friend and fellow-servant in the Lord's vineyard! I was at our Province Meeting at Carlow, two days ago, where I received thine; it came in good time, and was well accepted, in the same love of God in which I believe it was written. I am always glad to hear from thee; but I am touched with sorrow at my very heart for the loss

of dear-Isaac Alexander. Though he was a young man, yet he was of a ripe and sound judgment, and a good understanding in the mystery of Christ's kingdom ; and the Lord's mighty power accompanied his testimony : he was my comfortable companion in the fellowship of the Gospel of Christ Jesus, when I was last in England. We travelled together in sweet unity, from London to York, and in many places had powerful meetings together ; and after the Quarterly Meeting was over, we parted in that love and life that death and the grave cannot overcome. Since that time I have had several comfortable letters from him, by which I understand that he retained his integrity to the Lord and his blessed Truth and testimony, which I am always glad to hear of. He wrote me a letter when he had been in the south and west of England ; and gave me some account of his travel and of the prosperity of Truth, and likewise how he had been sick and was pretty much recovered ; and knowing my old age could not be of long continuance, he desired me to leave in writing some precepts of advice that might be for his benefit ; but now he has gone to his rest. According to his years and abilities he might have lived long and have been of great service, and I am yet left behind ; and the outward man is waxing feeble through old age, and thereby my service for the Lord's Truth is much abated ; but I do not find that my day's work is left behind me undone ; so, as bound in duty, I must leave all to the Lord, who knows what is best. I take notice of the death of old John Blaikling and James Baines ; the first a father and pillar of the Church of Christ, kept close and staunch from the beginning, and was of great service many ways ; and James was a zealous, true man, and would have Truth's

testimony preserved in all its branches, as we first received it from the Lord, and from Elders that have gone to their rest. The Lord grant that their seats be not left empty in the house and service of God. And as to those that are counted Friends, and run headlong into debt, beyond their ability, and break; the testimony of Truth has gone over them again and again; and likewise over them that go to law one with another; but as to these last, the Affirmation hath opened a door for such to sacrifice the Truth to open scandal, and to rend and tear one another to pieces, which they could not have done so readily before. It is the Lord's day for making discovery and manifesting both matters and men, and what and whom he approves; as on the other hand, what and whom he disapproves. Though pretences be ever so plausible, and designs be laid ever so deep, the only wise God, in his own method, is taking off the covering and discovering the ground and root of every one; that all the churches may know that he searches the hearts and tries the reins; and those that stand with his testimony, he doth and will stand by them, over all gainsayers and revolvers. Blessed be the great and holy name of the Lord! Friends in this nation, up and down, are very quiet; no sufferings, but a little by some particular priests, and that is very easy, and the Truth and Friends are in good esteem and credit; and there is great openness in most places for Friends to have meetings. We want good labourers, for we have but a few in comparison to the great openness in most places. I shall conclude in hearty and true love to thee, thy wife, and Jeremiah Grimshaw, in a word, to all true-hearted, faithful Friends in your parts, and about Sedbergh and Kendal or elsewhere, that know me, and may ask after me; they may

know that I am not much failed in ability but through old age, which naturally brings weakness of body along with it. So in the love and peace of our Lord and Saviour Jesus Christ, I rest thy hearty true friend and brother in the blessed Truth,

WM. EDMUNDSON."

From the preceding letter, it appears that some who professed with Friends, and who seem to have united with them in their testimony against Oaths, went to law with their brethren, when permitted to give evidence upon Affirmation. This is a remarkable circumstance, and is one of the many evidences which are to be met with, that the day of the early Friends was not without trials, from persons who had joined the Society, but who, in various respects, were not subject to the government of Christ.

"Pennsylvania, 5th of 1st mo. 1706.

DEAR FRIEND, WM. ELLIS ;

In that love which abides and is unchangeable do I salute thee, not forgetting thy labour of love, and thy care over me, for the Truth's sake and my soul's welfare. I must confess now, as I have often done to that which I received through thee as an instrument, although the work was the Lord's, and he it is who gives the increase. Notwithstanding I knew the Lord in some degree, and loved the Truth and the prosperity thereof, for many years before thy coming amongst us, yet many things stood in my way that wanted to be removed ; and thou wast made serviceable

to me therein ; and now, that thou mayst reap something of thy labours, which may add a little to thy satisfaction, I may inform thee that the bread thou ~~cast~~ upon the waters many days since, is, in part, found again. The Lord, if it be his will, continue to bless thy labour, and keep thee faithful in his service to the end of thy days ; the same I earnestly desire for myself, with all the Lord's servants and labourers that he hath employed to run to and fro on his errands, to call others and invite them to come to the marriage of our Heavenly King's Son, who tells us, that in his Father's house are many mansions, and we faithfully believe the report. I shall not need to enlarge much on this subject, to thee especially, because thou knowest more than I can tell thee ; but I know by experience, that fathers love to hear their children talk a little in their minority and innocency ; and if the children do not speak altogether as well as they should, the fathers will delight to teach them. And since I have remembered thee, and given thee an opportunity for some fatherly instructions, I hope thou wilt not forget me, for I am in want. And now I think it is time to break off from this subject, and acquaint thee, that these come by our friend Samuel Bownas, who is a brave fellow, a good workman, and hath done great and good service here, and we are loth to part with him ; but if you have any more such, let thy prayers with mine be put up to our Master, that he may send them forth amongst us ; for here is abundance of work to be done, and a great want of workmen. And now for a conclusion ; in the sense of that Ancient Power, which uniting in love makes us one, all the world over, when truly gathered into it, do I again with.

sincere affection salute thee, and subscribe myself thy friend and younger brother in the fellowship of the Gospel of peace, according to my measure.

ANTHONY MORRIS."

"To Abraham Green,

"Airton, the 29th of 3rd mo. 1706.

KIND FRIEND,

Since I left you, thou, with many others, hast been much in my mind, and the more, because the Lord's kindness was manifested amongst us; and I heartily wish your growth and prosperity in the most precious Truth, and that it may spread over all your country, and that those that of late years have come to know it, may walk in it: it was the just man's path of old; it was David's guide; it was the guide of Abraham, Isaac, and Jacob; and by the strength that came from the fountain of it, was Israel led through the wilderness and through the Red Sea; and by the strength hereof, Caleb and Joshua inherited the good land; what shall I say of the fame of the fountain of it, but even as was said of old, Thou hast been our dwelling-place in all generations. And blessed be the Lord that hath made his arm bare in our time, to bring many back that were gone into a bye-path, and to bring us to the discovery of a most excellent situation, the glory of which cannot be told with the tongue of men; and it is intended by Him that we should grow steadfast in the faith, which gives victory over that which is to be done away, and brings us into that state of preparation in which, at the last, we may come to enjoy that which we have had in some measure a foresight of. In

order to this, I wish that I and all may hold fast that which has begun to work in us, that so we may know a steadfast perseverance in that way that is cast up for all that love the Lord Jesus Christ. And kind friend, I desire thee to give my dear love to all Friends about thee, and tell them my love is to them beyond words, and that Friends are very often in my remembrance ; and I pray God to preserve you all, and make his name known more and more amongst the dark professors, that it may be said as of old, that she that sat in solitary places, and inhabited the wilderness, may sing for joy of heart, Oh ! blessing and honour to the name of the Lord for ever and ever. This is from thy real well-wishing friend who desires that Truth may spread over all the earth.

WM. ELLIS."

" Chester, North America, 24th of 5th mo. 1706.

DEAR FRIEND, WM. ELLIS ;

Having this opportunity, by a vessel bound for Newcastle-upon-Tyne, I am willing to let thee hear from me, and to give thee some account of our welfare, which I doubt not thou wilt be glad to hear of. John Fothergill and I are both pretty well in health, except overdone by hard travelling and heavy exercises, abundance of which have fallen to our lot, and they sometimes bring the body weak and low ; yet through the great mercy and goodness of our God, strength has been given us to hold on our way hitherto. Since the last Yearly Meeting at Philadelphia, we have been in the eastward country, and in New England, and on Long Island, where we spent much more time than



we expected, by reason that we could not be clear without being at their Monthly, Quarterly, and Yearly Meetings of business. This hath cost us many miles travel. At these meetings there was a service for us, not only in bearing public testimony for the Truth, but also in endeavouring to settle some good order and discipline in the Church; for although many are convinced of the Truth in these parts, and make profession of it, yet there has been a want of good discipline; and this has been an inlet to abundance of looseness and improper liberty. But there is a pretty people arising who are willing to take hold of the work; and in whose hands I have a strong hope the Lord will carry it on, to his own honour and their comfort; and I think I may say, Truth gets ground and rises over the heads of such as have stood to prevent the stroke from coming upon iniquity, and their hands grow weaker, their knees feeble, and their number fewer, so that I think I may say, A consumption has taken hold of the Lord's enemies. There is a pretty people upon Rhode Island, who are many of them young; they are both zealous and knowing; I hope the Lord will make some of them a blessing to the country. The present are troublesome times in the eastern parts of New England; the Indians are often breaking in upon them, and sometimes killing and carrying away captive some of our poor Friends, who seem to be in continual jeopardy of their lives, but most have hitherto been marvelously preserved. We came from New England to Long Island Yearly Meeting, and went back to Rhode Island Yearly Meeting, both of which were very large, and owned by the power of Truth in a good degree, to the comfort of many hearts. There is at present upon Long Island a con-

siderable breaking in of the Truth upon many young people, and great tenderness among them. I have not heard one word from thee, nor had one line, though I have written several times to thee ; thou mayst be sure I should have been glad of a letter ; but if I be not worthy, I must be content without one. Remember my dear love to Friends, and to my relations, and take the same to thyself and wife and family, from thy exercised friend, though well content with my portion,

WM. ARMISTEAD."

" Philadelphia, 9th of 6th mo. 1706.

MY NEAR AND ESTEEMED FRIEND,

Whom I dearly love, and often remember in a near and sweet manner in these wilderness countries, where William Armistead and I have good reason to be satisfied that the Truth has led us ; and my spirit of late time has been particularly inclined to write a few lines unto thee ; but this day, came a few lines by Samuel Carpenter to our hand from thee, of which we are truly glad, which hath increased the openness of my heart towards thee, which is occasioned and maintained by the bowing, melting life of the blessed Truth, whereby the great and merciful Hand prevailed upon us, when far out of favour with the Lord ; and by the continued extending of it, he has led step by step to where he is pleased in some measure to make use of us ; and he is also a careful provider of strength and counsel to his little ones in needful times. In awfulness of soul my heart bows before him at this season, in the sense of that engaging virtue whereby the Lord's people, that are really so, are

made really and truly near, although their bodies be far apart. I would not write largely, my companion having written a pretty large account already, but my heart being solidly affected in living love, gives thee these few lines, hoping thou wilt feel a little of the frame and travail of our spirits, and continue thine for us. We have a pretty deep share in searching work, which sometimes takes fast hold both of body and mind; yet we have some reason to hope it will not be altogether lost labour; for though things in some places are very poor, and life very low and scarce, yet there is now more room for labour, in order for the removal of obstructions, than there has been heretofore. Here is lately some account come from the east of New England, of more damage being done by the Indians, yet Friends keep their places finely in a general way; and hitherto the Almighty has preserved them. The Lord God keep them and all in due subjection to him, and in confidence in him, and reverent, under the renewings of his mercies, is my strong cry. Here is a suffering people, yet too many more zealous for earth than heaven; though the earth doth not favour many as it has done. Samuel Carpenter and his wife, and David Lloyd and his wife, give their love to thee, and many more. We came this day out of the Jerseys, from visiting Friends there, and find hard searching to get way for the Truth, yet have some hope, because there are growing spirits for the Truth's sake, and we are now intending to visit this Province, having been very little in it, and to stay the Yearly Meeting, and so down to Maryland, if the Lord will, and towards Virginia and Carolina, supposing it will be the latter part of winter at the soonest, before we can be clear of this Continent.

Clearing exercise seems to prolong our journey beyond what was hoped for ; but through the continued goodness of the Almighty, and the renewing of that love and virtue which drove us hither, we are pretty clear of begrudging our time or strength, yet we hope we shall spare no reasonable pains to shorten time. In the renewing of abiding love I salute thee and thy dear wife, R. Wilkinson and wife, and your family, and our dear Friends at the Quarterly Meeting, as thou art free. Thus concludes thy companion, in my small measure, in travail for the spreading of the fame and beauty of the Truth to the ends of the earth. Farewell !

JOHN FOTHERGILL."

## CHAPTER XVI.

Remarks on wrong spirits. Notice of Susanna Freeborn. Letters from Leah Newbery and Richard Johns. Notices of Thomas Wilson and Joseph Glaister. Letter from Samuel Jennings. Notice of John Gratton and letter from him. Letter to Francis Tones. Letter from George Rook. Notice of George Knipe and letter from him. Letters from William Edmundson and Thomas Rodman.

SOME of the letters in this chapter; as well as some in those preceding, show, that notwithstanding the Society of Friends was at this period, in a state in which the accessions to its numbers by conviction were much greater than has been the case in modern times, it nevertheless had, in some places, trials to endure in consequence of the obtrusion of a wrong spirit. Trials from wrong spirits have occurred in the Church of Christ in most periods of its history; and the apostle Paul when speaking of "divisions" among the brethren in his day, attributes them to a permitted condition, in order "that they which are approved may be made manifest." Trials arising from wrong spirits are not therefore to be taken as necessarily proving a lapsed condition of the Church, but rather as evidences of the necessity of watchfulness and prayer, lest those who think they stand should not be found in a christian spirit, or in any other way should fail of the grace of God.

In the Life of John Richardson mention is made of Susanna Freeborn, who is noticed in the following letter: she went

in company with him, on a religious visit to Nantucket; and he speaks of her as a woman in good unity with Friends.—See Life of John Richardson. London Edition, 1843, page 85.

“Rhode Island, 29th of 6th mo. 1706.

DEAR FRIEND, WM. ELLIS;

Our friend, Alice Anthony, desired me to write a few lines for her to thee, withal to let thee know, that thy labour of love amongst us hath not been in vain; we are livingly sensible of the good effect of it; blessed be the name of the Lord! although there hath and is a spirit amongst us that would crush and keep down the young ones, and is ready to envy and snub them; and not only so, but when strangers and travelling Friends come amongst us, is ready to bias them as it were to dash and beat some back. All this proceeds from self-love; self would be had in reputation; self would be esteemed and honoured, and have the pre-eminence; but where the Truth prevails, in old or young, such cannot but honour, love, and esteem all the faithful, and more especially those that are ancient in the Truth. I was loath in myself to write after this manner; yet was willing to give thee a little account of the truth of things amongst us. Our dear friend, Thomas Thompson, hath been a valiant warrior amongst us, and hath quit himself like a man. Indeed, although I believe there are some amongst us, and that not of the meanest sort neither, that will say of him as they said of thee, That such doctrine as yours will do little good here. What shall we say, when such as are accounted leaders cannot endure sound doctrine? However, blessed be the Lord! there is a remnant upon

Rhode Island that love sound doctrine, and desire to be searched thoroughly ; and this I have to tell thee, that Truth has prospered and grown more upon Rhode Island, and the parts adjacent since the time thou wast here, than it hath done for fifteen or twenty years before. There are several that are come forth and have a concern for the prosperity of Truth. Our dear and ancient friend, Daniel Gould, is well, also Susanna Freeborn, the young woman that came forth in a testimony when thou wast amongst us ; to whom thou wast a nursing father. We cannot forget thee, but thou art very fresh and living in our remembrance, and we have cause to bless the Lord on thy behalf. Dear friend, I am a child, and have written like a child, stammeringly and brokenly ; but I hope, as thou art strong, thou wilt bear with the weak. My dear love salutes thee, and

I am thy friend,

LEAH NEWBERRY."

"Maryland, 12th of 6th mo. 1706.

DEAR FRIEND, WM. ELLIS ;

Whom I truly love, I have thine per our friends, John Fothergill and William Armistead ; and I was glad to hear from thee, though truly sorry for thy affliction. I may say as thou dost, It has been often in my mind to write to thee, but something or other has prevented. And now having this opportunity, by our friend, Samuel Bownas, know thou that through the continued mercy of the Lord I with my wife and all my children enjoy health ; and Friends in these parts are generally in health, as when thou left us, and the Truth prospers in America. The Lord hath a people

here to whom his love is; and he delights to water them with the distillation of the dew of his mercy, which engages them to be zealous for the honour and glory of his great Name; and the constraining power of the Lord hath opened the mouths of divers of his people hereaway, to speak a word in season. Several new Meeting-houses have been built, viz. at the Cliffs, Herring Creek, and Petapsio, also large additions have been made to our Yearly Meeting-house at West River. The last Yearly Meeting there, has settled a meeting of ministering Friends. In this Province, the great benefit they are of has been already witnessed among us. Our Week-day meetings are duly kept and pretty well attended, and Friends are zealously concerned for keeping up the established discipline in the Church. And I may further tell thee, that Friends hereaway are of one heart; we have no opposers, peace, love and unity dwell with us. Thus I have given thee a brief account of the present state of Truth's affairs amongst us here; and in a fresh remembrance of our sweet companionship, both by sea and land, and in a living sense of the many heavenly visitations we enjoyed together, I conclude at this time, who am thy truly loving friend and brother in the fellowship of the Gospel of our Lord and Saviour Jesus Christ,

RICHARD JOHNS."

Thomas Wilson, who is mentioned in the following letter, was a native of Cumberland: he was brought up in profession with the Episcopal Church, but joined the Society of Friends whilst a young man. After experiencing a true change of heart by the power of the grace of God, he came forth as a minister of the Gospel of Christ; and



under the constraining influence of the Holy Spirit travelled in the exercise of his gift in Great Britain, Ireland, and America: he settled at Edenderry in Ireland, in 1695: he often travelled in the work of the ministry in company with James Dickinson. Thomas Wilson died in 1725, aged 70, having been a minister about 45 years.—See *Piety Promoted*, Part IX. *Leadbeater's Biographical Notices*, page 158. *Journals of Thomas Wilson and James Dickinson*, edition 1847

Joseph Glaister, who is also noticed in this letter, was born in Cumberland, from which county he visited Ireland in 1695, in company with another Friend of the same name: he removed with his family into North Carolina, and is described in a testimony respecting him as a valuable minister, and very serviceable in the discipline, and one who travelled much for the spreading of the Truth: he died in 1718, aged about 45 years, having been a minister about 24 years.

“ Philadelphia, 13th of 6th mo. 1706.”

DEAR WM. ELLIS,

With true and hearty love do I salute thee, in a renewed and living remembrance of thy labour of love whilst amongst us, which I pray God plentifully to reward, for it has left a living impression upon many hearts, such as neither time nor distance can wear out. I was pleased to hear of thee by Samuel Carpenter, to whom thou wrote, but grieved to hear of thy affliction. The Lord relieve and ease thee, my dear friend! I thought to have written to several Friends that have travelled here (for others

in your parts I know not) only to renew love, for business I have none with any. I entreat thee to help me to supply that defect; I have not time to do as I would; therefore pray give my dear love to John Richardson, whom I believe to be a faithful man; he was kindly received here for his work's sake; also to thy companion, Aaron Atkinson; and if it fall in thy way, to dear Thomas Wilson and James Dickinson, Thomas Thompson and Josiah Langdale, and Joseph Glaister; they will be all glad to hear of the Truth's prosperity and Friends' welfare. Things in the main, I think, are pretty well amongst us, though we are not without our exercises on divers accounts, both religious and civil; but there are some that trouble us, who seem to be of us, who are high and stubborn, asserting rule, but not having learned to rule themselves; and for want of skill, they are apt to justify the wicked and condemn the righteous, which practices are both an abomination to the Lord; but the Truth is over them, and they shall not proceed much farther; and the living are out of their reach, under the waterings of heaven, and they grow to the honour and praise of Him that hath planted them, and is daily bountiful to them. Divers Friends here suffer loss of goods, for not training for soldiers, which loss in the general they cheerfully and honestly suffer; but a few raise contrivances to avert suffering, to the staining of their testimony, and yet would be thought clear. Low priests and apostates are wicked and envious, and very busy; but the Truth goes over them all and must prevail. Dear John Fothergill and William Armistead are now with us; we are very glad of the assistance the Lord hath given us, by seasonably sending his servants amongst us. I believe they all have their reward in it, and honour is brought to God and comfort to

his people by it. The Lord keep us sensible of the multitude of his mercies, in the unity of his Holy Spirit, without which we can neither grow nor live ; so that therein we may praise Him who is worthy of all praise and renown, now and for ever. This with dear love to thyself and thy dear wife, though unknown, and all Friends, is from thy sincere friend and brother in the fellowship of the Gospel,

SAMUEL JENNINGS."

John Gratton, the writer of the following letter, appears to have been born about 1641. He was first brought under religious conviction, when he was a shepherd-boy of eleven years of age, but he remained in a halting state till he attained to manhood ; he then became more devoted in heart to the Lord. He was brought into great grief on observing the instability of some professed preachers of the Gospel, in times of persecution. In 1670 he began to preach among the Baptists, but soon left this people because they also flinched in the day of trial, and becoming convinced of the soundness of the principles held by Friends, and seeing their constancy under suffering, he joined them in 1671. The third time he attended a Friends' meeting, he spoke as a minister under the constraining influence of the Divine Spirit ; and he soon became an able minister of Christ. His business was that of a butcher, but he often left his temporal concerns to make apostolic visits to various parts of Great Britain and Ireland ; he also suffered imprisonment for about five years and a half for the Gospel's sake. His residence was for many years at Monksash, in Derbyshire, but in 1707 he removed to Farnsfield in Nottinghamshire, and resided with a daughter, at whose

house he died, in 1711, aged 68, having been a minister about 40 years.

“6th of 10th mo. 1706.

MY DEARLY BELOVED AND TRULY ESTEEMED FRIEND,

WM. ELLIS;

These come dearly to salute thee and thy comfortable wife, desiring, in much love, that these lines may find you both in good health, and every way, in soul, body, and mind, well in the Lord, who is the true treasure and portion of his poor children, who, though they be poor, have been made by him instrumental to direct and invite the poor, and tell them where there is plenty of true riches that will never decay, and that no thief can steal away. Blessed be the Lord! he hath taken a remnant out of the sorrows of hell into heavenly places in Christ Jesus, where true joy and comfort ~~are~~. Praise be to him for ever; I pray God preserve us in his holy Truth, alive to God all our days, to his own glory. Oh! there never was more need of the secret preserving hand of God than now! Dear Friend, I am kept very weak in body, unfit to travel, and my wife is fallen lame and weak also, else I often think of thee, and should be glad to come once more to see thee, in the will of God, and in the enjoyment of him, without whom I am worse than nothing, so can do nothing. I desire thy remembrance of us; I was glad of Lawrence King and his companion's visit. So in true love, that is beyond words, in which thou and thy dear wife are near me, I thank God,

I am thy sincere friend and brother,

JOHN GRATTON.”

Airton, 1706.

KIND FRIEND, FRANCIS TOMES;

This comes with remembrance of true and unfeigned love to thee and Friends, as thou seest fit, and to let you know of my safe arrival in my own country. Though I went through much difficulty and exercise in my travels after I left you, yet the Lord stood by me in all trials; so that at my return I could not express his goodness to me, and because of that and all other of his mercies to me, my heart and soul are engaged to praise his holy name. And now, my friend, seeing it fell to my lot to visit you, and I had times of comfort amongst both old and young, therefore my heart is deeply concerned for your welfare, and I desire that all Friends may walk up to the Truth. Let the time past be sufficient wherein we walk according to the course of our vain mind, so that our diligence may be doubled to redeem our misspent time, so that we may increase our love to God, and one to another. And let all Friends be careful to meet together often, and in due time, and let the power of Truth fill all your hearts; and in that, both old and young will grow in sincerity; and if it please the Lord to open the hearts of any amongst you, be tender to them and wait to help them on in their service for the Lord; and if any that be of a tender age should give a word of exhortation let no man despise their youth; for it was said of old, that out of the mouths of babes praises should arise: and again, the stammerer should speak plainly, and "the tongue of the dumb shall sing," and the simple shall learn doctrine; and saith the prophets, they shall grow as calves in the stall, and as willows by the water-courses.

They were to wait to see the Truth at work in the hearts of a young generation, and to rejoice thereat. And I desire that Friends' care may increase over the negroes, and labour to bring them to the feeling of the life of Truth ; and that when out of meeting they may learn to be grave and sober ; and thus my soul travails that the Lord's name may grow famous amongst the heathen. Here are three of our country Friends, that I hope may bring this to thee, they are true men, and will be of good service, if it please God to bring them safe to you. I desire thee to remember my true love to Ann Wilson if alive, and James Hill's widow, and to Friends in general. This comes with true love to thee and thy wife, and so concludes thy truly loving friend,

WM. ELLIS."

"Dublin, 25th of 10th mo. 1707.

DEAR FRIEND, WM. ELLIS,

With endeared love, I very dearly salute thee and thy dear wife, with whom my spirit hath sweet unity in the life of Truth ; and now, my friend, I send thee a paper enclosed, written by our friend William Edmundson, who hath had a weighty concern upon him for a right regulation in men's and women's meetings, that all that meet about the Lord's business may be rightly qualified and gifted for that service, and that none may be admitted nor continued members of such meetings, but faithful men and women, according to the first settlement ; and especially of the Meeting for Sufferings, in London. It might be of great service to all the Churches if it were made up of such weighty, sensible members, as the matters of that meeting

require such; but as the case stands, many concerned Friends are uneasy about that meeting, not knowing the boundaries thereof, nor indeed who are the proper members thereof, therefore it ought to come under your serious consideration, to have things put in order in that meeting, and especially in your county, where there is both a large and weighty people that might give good help in this good work. William Edmundson's dear love is to thee and thy wife, and faithful friends; and he bids me send thee one of the papers, to communicate as thou thoughtest fit, and he desires me to tell thee that he would be glad of a few lines from thee; but he desires that thou wilt excuse his writing to thee, for he saith his hands shake so, that he cannot do it. I was willing to give this account of him, because thou mayst think long of hearing from him. I was with him in the north of this nation just before our Half-year's meeting; we were five or six weeks out and had good service; for the Lord's goodness went along with us, and gave strength to old age beyond the ordinary course of nature. Give my dear love to Aaron Atkinson when thou seest him, and tell him I should be glad to see him and thee here. Our Friend John Bradley landed here yesterday, being come to give us a visit. This is all at present from thy steadfast friend, honest but poor,

GEORGE ROOK."

George Knipe, of Hawkshead, in Lancashire, the writer of the following letter, was brought up in profession with the Episcopal Church, but joined the Society of Friends about 1675, being then in the 22nd year of his age. Previous to this period he was vain in his conversation, and given to the

singing of idle songs. The change produced in him by attention to the light of God's spirit shining in his heart was very conspicuous. After experiencing the work of repentance and sanctification of the Spirit unto a good measure of obedience, he became a preacher of Christ, and from about his 32nd year, spent most of his time in publishing the glad tidings of the Gospel. In this service he made many apostolic journeys in Great Britain and Ireland. He died in 1709, in the 56th year of his age.—See *Piety Promoted*, Part V.

“London, 16th of 8th mo. 1708.

DEAR FRIEND, WM. ELLIS,

I make use of this opportunity to write to thee, having heard of thy affliction and weakness, I was sorry and sympathised with thee ; and my cry and prayer to God was, that he might give thee patience, and assist thee with his merciful hand, and sweeten thy racking pain with his divine presence, whose grace is sufficient, and his power is made manifest in weakness. My cry and secret breathings were, that the Lord, who can and doth give time, might spare thee a little longer, and that it might be to his glory and praise, and to thy comfort ; and when I heard of thy recovery I was glad, I can honestly say ; and I hope it will be for more service to him and his Truth, and people, whom he has inclined thy heart to serve. O ! what need have we all to be devoted to do all the good we can in the little time the Lord giveth us, that we may give up our accounts with joy, and have the sweet sentence of “ Well done, thou good and faithful servant, enter thou into the joy of thy Lord ; ”



and "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world;" then will it be said to us, When I was hungry ye gave me meat; and thirsty ye gave me drink; and naked ye clothed me; and sick and in prison, ye came to visit and administer unto me. Oh this is precious, sweet and profitable! This looks very glorious and beautiful; it hath the image of the holy Jesus, our holy mediator, and heavenly pattern and example, whose steps we are called to follow, who was not of this world, who came not to do his own will, but the will of him that sent him; therefore the world hated him without a cause. His kingdom was not of this world, and his servants have not their treasure here. I observe that one said he would follow the Lord whithersoever he went; Jesus answered him thus; "The foxes have holes, and the birds of the air have nests; but the Son of Man hath not where to lay his head; from which we may infer the meaning, If thou follow me thou must not expect great palaces and preferments in this world; but must leave them, and walk and live by faith in him who clothes the lilies and feeds the ravens. This is a hard task for a carnal man to be reconciled to, and it was so for the young man that went away sorrowful, because he had great possessions, when our Saviour said, "How hardly shall they that have riches enter into the kingdom of God! For it is easier for a camel to go through a needle's eye, than for a rich man to enter the kingdom of God." God Almighty helps us, that our hearts and minds may be heavenly, that our treasure may be in heaven, then our hearts will be there also. I am a poor pilgrim, and have been exposed to many trials, exercises and afflictions, yet I am alive to breathe a little, so long as God

pleaseth. I have had a deep trial of late, yet the Lord hath helped me, and given me my life for a prey. I have had many shakes, if I had not trusted in God I had not stood. His hand hath upheld me; he hath hid me in his pavilion from the strife of tongues. I have been once more at the Land's End, in Cornwall; I know not but it may be the last time; I have had no companion; I had like to have dropped, but the Lord's power upheld me; yet I was weakly and have got on but slowly of late. I am spent, but not without hope of a rich reward from the bountiful hand of a merciful God, whose compassion fails not them who love and fear him. In his sweet love I tenderly greet and salute thee with thy good wife, and desire your welfare every way as my own. I hope I shall be preserved where I may labour for Zion's prosperity and the peace of Jerusalem; for they prosper that love her and favour her dust, and that cry and cannot hold their peace until her righteousness be as the sun at noon day. I would not load thee with lines. William Penn is at liberty. Pride grows to a great height in this nation. The Lord, I am satisfied, will bring it down. I commit thee to the protection of God, who will not fail us as we keep true to him. I conclude thy true and constant friend in my measure of grace,

GEORGE KNIPE."

The following letter from William Edmundson appears to have been written when he was about 81 years of age.

"Dublin, 11th of 9th mo. 1708.

DEAR WM. ELLIS;

I received thy loving and brotherly letter per our friend and brother, Lawrence King, and likewise another

which thou wrote in Lancashire, and which I received in the same entire kindness and brotherly love in which they were written ; and to make my return, am glad still to hear from thee, and of thy integrity, which thou holdest fast for the Lord, and his blessed Truth, and which integrity never wanted a reward. I am sorry for thy affliction by reason of that painful infirmity that attends thee, but may not advise thee to submit to an operation for it, for that might shorten thy days, as it hath done those of many others within my time. And now my friend, I am in this city on account of Truth's service ; it being the time of our National Half-year's Meeting, where we have an account of Truth's affairs, and of Friends in every quarter, and of the care of Elders and concerned brethren, that all may be well in the Church of Christ, and that the plantation of the Lord of Life may be kept clean. But this is a hard labour and requires great diligence and skill ; weeds of several kinds shoot up so fast, and make such a specious show, and are of such fine colours, as though they were the very choice and wholesome herbs, and the sweet and pleasant flowers in the garden ; this is particularly the case with that presumptuous weed, the love of the greatness and riches of this world, and the earnest pursuit after them ; it is a surfeiting weed, and surfeits those noble parts in man which otherwise are capable of serving the Lord. We have waded through the service belonging to this meeting, through the assistance of God's wonted goodness and heavenly wisdom. For the particulars I shall refer thee to the bearer, being straitened for time. My unchangeable love to thee in the unchangeable, blessed Truth,

WM. EDMUNDSON."

“Rhode Island, 22nd of 10th mo. 1708.

DEAR FRIEND, WM. ELLIS ;

I received thy kind and loving letter some time past, but I must acknowledge my negligence in not writing to thee ; often I remember thy charge to write every year : however I am glad of this opportunity by our friend John Hulley, a young man that hath been lately convinced of the Truth here ; he hath been to Barbadoes and Jamaica to visit Friends there, and now hath laid before Friends his intention of visiting Friends in Old England, his native country. He is of a blameless conversation, and I hope Friends will be tender towards him. My name is not at his certificate, I not being at the meeting when it was granted. Dear William, although I have not so frequently written to thee, yet thou art sealed in my heart ; and thy service here on this Island, God hath blessed with good effects, and particularly the Lord hath opened our hearts to build a fair, large meeting house ; also at Dartmouth, Sandwich, Naragansett Province, meeting-houses are built since thou wast here. The testimony that God gave thee to bear with power and virtue, hath awakened many. Friends are generally well, and the Truth prospers, and our meetings of business are carried on in the unity of the Gospel. I heard by John Fothergill's letter, of thy being at the Yearly Meeting in London, sound in faith, though weakly of body. The Lord knows what is best ; his left hand shall uphold, and his right hand will defend. I am weakly and crazy myself, but rather better than I have been for some years past, for which with manifold other mercies, I desire I may bless the Lord ; and in and through all, I can truly say, It was good that I was afflicted. I cannot get near enough to

manifest my love to thee, but in our love to the Truth, we are sweet and pleasant together. John Fothergill and William Armistead have left a sweet savour behind them. I hope the Lord will reward them, and all his servants that he is pleased to concern in his work. My love salutes thee and bids thee, Farewell!

I am thy friend,

• THOMAS RODMAN."

## CHAPTER XVII.

Notice of a Yearly Meeting at Lancaster by John Kelsall. Decease of William Ellis. Notice of Abigail Stott. Remarks respecting the recording of Ministers. Ministers in Settle Monthly Meeting cotemporary with William Ellis. Abigail Stott's Testimony respecting William Ellis.

THE Correspondence of William and Alice Ellis being now brought to a close, the following notice of a Yearly Meeting at Lancaster, in which the former took a prominent part, claims a place here. This meeting was held in the Second Month, 1709, and at an interval when William Ellis was a little recruited from the effect of the malady which wore down his bodily powers, and at length caused his death. The account is from the pen of John Kelsall, who was a schoolmaster at Dolobran in Wales.

"I went to the Yearly Meeting at Lancaster. The public meetings were attended by a very great number of Friends, and many heavenly testimonies were borne, and much counsel and sound advice were given in the openings of Truth, for Friends to keep in faithfulness. Then came on the Quarterly Meeting, where things were managed in great calmness, love and unity; and a good account was given from divers places of the increase and prosperity of Truth. At the close of this, a very solemn weighty parting meeting was held. Great indeed was the power and presence of the Lord in that

assembly ; his divine overshadowing arm, and wing of love were abundantly known and manifested at that time ; and a sweet, pure current of life largely flowed through the meeting, to the great joy and rejoicing of the faithful, whose souls were sweetly refreshed together, and who were constrained to speak well of the name of the Lord.

“ Amongst other brethren, our dear friend, William Ellis, had a blessed opportunity, and was carried on in the power and life of Truth, even beyond a usual manner. Oh ! methinks it affects my heart to remember the glorious presence of the Lord that appeared with him, he being full of love, full of zeal, full of courage, and as one triumphant over the devil and the powers of darkness, and in the divine region of light and life. This was indeed a glorious season ; and the rays and majesty of Truth were largely extended and stretched over that large assembly, so that many were made to say afterwards, that they had not known the like. And in this exaltation of life and power, the meeting concluded.”

Tradition says that Alice Ellis was absent from home at the time of the decease of her husband ; that after he returned from Lancaster he reluctantly consented to her leaving him in order to attend a meeting at a distance ; and that on her setting out on the journey, he walked to an adjacent rising ground and followed her with his eyes as far as he was able, under the impression that he should see her no more in this world.

Soon after her departure he became worse and declined rapidly, but manifested a sweet state of mind and a readiness to depart, which were very comforting to his friends. In con-

versation with one of them, a short time before his decease, he alluded to the day of his convincement of the Truth as it is in Jesus, saying, "It was a glorious day for me," and he added, "that he had large tokens that the day of his death would be so likewise." He died at his own house at Airton, on the 4th of the 4th mo. 1709, aged nearly 51 years, having been a minister 30 years; and on the 11th, his remains were interred in the burial-ground attached to the meeting-house adjacent to his dwelling, and which he had given to the Society of Friends. A large concourse of his fellow-professors and neighbours attended on the occasion, which it is stated, "was eminently owned and overshadowed with the Lord's power and presence."

After the decease of William Ellis several testimonies to his character and services were drawn up. The following was from the pen of his old mistress, Abigail Stott, to whom allusion is made at pages 12, 29, and 60 of this volume. She appears to have been of a class of persons, who seem to have been numerous in the early days of the Society of Friends, and who were at times engaged in vocal labour as ministers in their own meetings, but did not travel in this work. As the practice of recording ministers did not take place in the Society of Friends till about 1773, and testimonies respecting them were seldom if ever issued on their decease in the earlier periods of the Society, unless the parties had travelled much in the service of the Gospel, we have little official evidence as to who were considered accredited ministers in that day, unless they had certificates granted them for service out of their own meetings. The granting of these certificates might indeed be considered as the official acknowledgement of ministers by their monthly-



meetings ; nevertheless many, who probably never applied for such certificates, were in the practice of attending the meetings of ministers, having been invited to do so by some of the members of these meetings ; such invitation at that period being considered a sufficient introduction. John Stott, the husband of Abigail Stott, mentioned at pages 12 and 60, and Ann Kingshal or Killinghall, mentioned at page 60, were also probably ministers in Skipton Meeting, of the same description as Abigail Stott.

Those who by having had certificates from Settle Monthly Meeting, for the performance of religious services in other parts of Great Britain, in Ireland or in America, between 1636 and 1709, and who were consequently cotemporary with William Ellis, and constituted the chief part of the Meeting of Ministers at Settle, mentioned at pages 88, 89, &c. were—Richard Wildman, James Wildman, Julian Frankland, Thomas Carr, Samuel Watson, Mary Watson, Jennet Stow, Jane Sedgwick, Thomas Rudd, Joseph Nicholson, William Birkbeck, William Armistead, Thomas Wilde, John Potter, Stephen Sedgwick, William Slater, Lawrence King, Phœbe Tillotson, and Ann Hird ; and there is evidence that James Walton, Alice Ellis and John King were also ministers at this period.

A TESTIMONY concerning the Convincement of that faithful  
Servant of Jesus Christ, William Ellis, of Airton, in  
the County of York, deceased, by Abigail Stott, 1709.

---

The memory of the just is blessed.—Prov. x. 7.

---

It was his lot before his convincement, to become a hired servant to my husband, John Stott, of Skipton, in Craven, in the county aforesaid, linen-weaver, also deceased ; and when he had been about two years with us, there was a meeting appointed and holden at Lower Bradley, about two miles from Skipton, aforesaid, in the Third Month, on the fifth day of the week, called Hallow Thursday, 1676 ; to which meeting he asked of me if he might go ; and with much freedom I allowed him that liberty. In this meeting the Gospel was so effectually preached by Roger Haydock, a minister of Jesus Christ, that when William Ellis came from that meeting, it did plainly appear to me and others, that he was not only convinced of the way of Truth and righteousness, but also in a good measure brought into obedience to the same. He was soon tried, and he resisted many delights, pleasures and vanities which before he had served, and been in bondage to ; and he was now in an extraordinary manner, awakened to righteousness. It is with me to say, and surely believed by me, that he witnessed the day which the prophet foretold, Mal. iii. 1, 3,—“The Lord whom ye seek shall suddenly come to his temple, even the Messenger of the Covenant,” —“and He shall sit as a refiner, and purifier of silver, and He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord

an offering in righteousness." I had the opportunity daily for about three years, to observe his life and conversation, he living about so long a time with my said husband, from and after the day of his convincement; in all which time he was of a humble, peaceable, and self-denying life, and was circumspect both in his words and ways, lest he should offend the Lord. His conversation did declare his love and pure zeal to God and his commandments. Matt. xxii. 37—39, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment; and the second is like unto it, Thou shalt love thy neighbour as thyself."

Certain I am that he was faithful and laborious in his service to us, and a good example to our servants; a reprover of vice and of the appearance of evil in our children, and often he did restrain them from vanity and that which corrupts youth. Also he was one that often, when he might have slept, laboured with his hands, that he might get to meetings, and he did use often to retire after he had done our service, into places more free from noise and hurry. He loved Friends that were honestly minded, whether poor or rich, but was more especially a visiter of the needy; he loved all our neighbours that in any measure were well minded; he often suffered and was reviled for confessing Christ before men by a holy, innocent, harmless life; and once as he was passing on a First-day through Skipton, on the account of religious worship, he was, by violent hands, taken and imprisoned in the toll-booth; and in these and many more trials he met withal, his mind was borne up with much patience and a Christian-like spirit, rejoicing that he was a sufferer for Truth's sake. Thus, he having through

faith in Christ Jesus, denied himself of what the glory, friendship, and wisdom of this world could promise unto him, it pleased the Lord to give him an earnest of a glorious and heavenly kingdom that endures for ever. Not long after he went from us to live at Airtoun again, he bore a public and faithful testimony, attended with power and authority from heaven. The grace given him was not bestowed on him in vain; for in it he faithfully laboured, and was concerned abundantly, that many might be made partakers of the heavenly calling. And as he preached the Kingdom of Heaven faithfully, so he held forth the true means and way to it; he did not make use of other men's lines till he was made a witness thereof himself; neither laid burdens on other men's shoulders that he did not lay hold on with all his might; for the marrow of pure religion was displayed by him. He visited the fatherless and widows in their afflictions, and others under necessities; and as God Almighty had blessed him with a generous mind and temper of doing good, it often prospered in his hands, so that he saw many relieved by the unspeakable ways and means which God made him instrumental in; whereof, in an extraordinary manner, I was a partaker many times during the space of twenty-six years, I being a widow so long. And he sympathised with those under spiritual want. Being travelling on the account of his service in the ministry in the year 1688, though several miles from my family (as himself told me), there was a concern came upon him touching my eldest son, called Jacob, so that when he returned he came to visit us, and finding him sick and weak, he was concerned in prayer and supplication to the Lord for him, which was acceptable; so that my son, who many times before had

spoken to me his dissatisfaction, touching his future well-being, declared unto me his satisfaction, with much assurance, concerning a lively and eternal hope given him, whilst William was yet praying ; in which hope, having also received an heavenly earnest, he continued to the time he was taken out of this life, which was about two weeks after, and on the 20th day of the 11th mo. 1688. As touching more of William Ellis's works, and the labour he was concerned in for the good of the church, in particular and general, in this nation and other nations, I hope a further account may be given, to the end that our heavenly Father may be glorified, and that we may bring forth much good fruit.

ABIGAIL STOTT.

## CHAPTER XVIII.

**The Testimony of Alice Ellis concerning her Husband. Thomas Thompson's Testimony concerning William Ellis. A Brief Account of the Life and Death of William Ellis from Settle Monthly Meeting. The Testimony of York Quarterly Meeting concerning William Ellis.**

THE following Testimonies respecting William Ellis were printed in a pamphlet entitled, "A Brief Account of the Life and Death, and some of the Gospel Labours of that faithful Servant and Minister of Jesus Christ, William Ellis." "London: Printed and sold by J. Sowle, in White Hart Court, in Gracious Street, 1710." Few copies of this tract are now to be found; it presents a summary of the life and labours of William Ellis, and consequently claims a place in this volume.

**The Testimony of Alice Ellis concerning her dear husband.**

"He was a man that feared God and eschewed evil: his delight was in Truth's prosperity; for which he travailed both in body and mind; not satisfying himself with a bare speaking of things, or exhorting of others to practice pure religion, but he himself was careful to practice the same. He was zealous for the honour of God; in his ministry powerful; and fervent in prayer; it being as meat and drink unto him to serve the Lord and his people. He was a loving husband; and in great unity and fellowship, we lived

together, and had the blessing of being meet helps one to another, both spiritually and temporally, being married above twenty-two years ; in all which time I do not remember of any angry words that passed betwixt us. I had great unity with his travels in Truth's service ; having many times a sense thereof upon my own spirit, before he hath acquainted me therewith.

“The loss of him deeply affects my heart, and causes sorrow many times to take hold upon me ; but not like those that sorrow without hope, I being fully persuaded that my loss is his gain, and desiring that I may so walk, and finish my course in the Truth, that when it shall be my lot to follow him, I may partake of that joy and glory into which, it is my belief, he is already entered, and lives to praise the great and mighty God for ever and evermore. He was also a kind friend and a good neighbour, delighting to do good unto all, but especially to the household of faith.

“I shall not much further enlarge, knowing that several of his dear friends and brethren, with whom he was much conversant, and engaged in Truth's service, have given a more full account of his conviction, labours and travels in the work of the ministry, and service of the church of Christ, both in this nation, and other countries beyond the seas. But with hearty desires that our most gracious God may raise up many faithful men and women, to bear witness unto his unchangeable Truth, such as are lovers of God, and will feed the flock of Christ, of a willing mind, I shall conclude, and am a well-wisher to Zion's prosperity, and to all such as love the Truth of our Lord Jesus Christ.

• ALICE ELLIS.

The 10th of 2nd mo. 1710.”

**Thomas Thompson's Testimony concerning William Ellis.**

“It is in my heart to give forth this testimony concerning my dear friend and brother in Christ, William Ellis, whom I dearly loved, esteemed, and honoured, for the work's sake, whereunto he was called, and wherein he approved himself a faithful labourer, until He, who called him, gathered him into that rest which is glorious, there to enjoy the effects of his faith and fruits of his labours everlastingly.

“This I can, and do testify, from a certain knowledge, that he was a man that loved and feared God; and as he loved the Lord with all his heart, so he sought to exalt the Lord's name, and he stood against wickedness, being filled with zeal for the glory of God, who had anointed him to preach the everlasting Gospel to them that dwell on the earth, and had given him a good understanding in things appertaining to his kingdom. In the year 1686, it was his lot to visit Friends' Meetings in the east part of Yorkshire, and I, with many others, may say, that he came amongst us in the blessing of the Gospel of Christ, in whose dread he sounded forth the day of the Lord, and proclaimed liberty to the captives. Dreadful was he to the workers of iniquity, who often felt the weight and force of his weapon, *i. e.*, the word of God, which was as a fire in his heart, and as a sword dividing betwixt that which served God and that which served him not; but to the mourner in Zion his words were sweeter than honey and smoother than oil.

“From that time I became acquainted with him, and found him to be more in the root than in appearance; his company was pleasant, his conversation easy and delightful. A great lover of unity and concord was he, and he laboured greatly



to promote the same among his brethren ; his concern was great for the increase of the government of Christ, and for the promotion of good order and discipline in the Church ; he struck at vice, encouraged virtue, and laboured with all his might, that Zion might have on her beautiful attire, that so she might shine in the light and glory of her Head and Husband. And as he abhorred pride, so he commended humility both in practice and doctrine, being himself plain and exemplary, free from affecting popularity, and his testimony being lively and instructive, full of marrow and substance, though not decked with florid expressions or rhetorical strains. It was not wisdom of words that he minded, nor how to please itching ears ; but to please God was his care, and to preach the Gospel so to men, as that what he spake might answer God's witness in all ; and therefore he preached the Truth in the power, plainness, and simplicity of it ; and yet at times there did, a sort of an heavenly eloquence, as well as an heavenly melody, attend him, because his heart was filled with the Spirit of life, and he spoke in the power and demonstration thereof,—he spake as one that had authority, and not as the Scribes,—and as the Lord had led him through many states, and been with him in many conditions, so He gave him, many times, a word in season, not only to the weary traveller for his encouragement, but that which suited divers states and conditions ; yea, to my knowledge, he hath often hit the mark, and spoken to people's states in a meeting, as if he had known them, though he was at that time altogether a stranger. Truth opened things to him, and through him, to the comfort and satisfaction of such as loved and lived in the fear of God. He was beloved in his own country, respected in his travels, both in England,

Ireland, and America, for the Truth's sake, in which he was serviceable to many. He was a generous man, and a good Christian, given to hospitality, apt to teach. Example in him went along with precept, not being more forward to advise others to do good, and to be liberal to the poor, than he was to do so and be so himself. In a word, as his life, since he received the blessed Truth, was a continued series of evidences of the goodness of God, the Almighty helped him so to walk and finish his course, as that he hath left a good savour behind him, and his memorial is precious.

THOMAS THOMPSON.

Hitchin, Hertfordshire,

31st of the 5th mo. 1710."

---

A BRIEF ACCOUNT OF THE LIFE AND DEATH OF WILLIAM ELLIS, FROM SETTLE MONTHLY MEETING.

William Ellis, son of Stephen Ellis, of Calton, a town not far distant from Skipton in Craven, in the County of York, was born in the 8th mo. 1658. His father was by trade a linen-weaver, and instructed his son William in the same trade, when capable thereof, until he attained to the age of sixteen years, about which time he went to live as a servant with John Stott, of Skipton aforesaid, linen-weaver, with whom, after having lived the space of two years, it so fell out, that there was a meeting held at Lower Bradley, two miles distant from the place where he then lived. That

faithful servant of Jesus Christ, Roger Haydock, providentially happened to be at this meeting; and William having knowledge thereof, and his master and dame being of that Society of people in scorn called Quakers, he asked leave of them to go thereto, who readily replied, he might go. At this meeting his heart and understanding were so effectually reached, that he was thoroughly convinced of the ever blessed Truth, which he, quickly after, was concerned to promote the honour of, being of a circumspect carriage and behaviour amongst the family in which he then lived, thereby showing a good example to his master's children, like Joseph, of old, in whose heart the fear of God was, evidently manifesting his growth and prosperity therein. After the space of three years from the time of his convincement, he removed to Airtou, a town near adjoining to the place where he was born. Soon after his removal he was livingly opened in a public testimony to and for the Truth he was made partaker of; and in due time he became an able minister thereof; approving himself yet more and more a good example therein to others. And it is worth our observation, that although he had little or nothing from his father, he being but of low circumstances in the world, yet he soon began to be helpful in the Church, by distributing towards the relief of the poor, out of what he got by hard labour and great diligence and industry in his calling, and part of which also he freely spent upon Truth's account in other ways. He freely gave up a great deal of his time to attend meetings, not only such as were for public worship, but also meetings for business and the affairs of the church: he was a diligent attender of these while but young; and though he was not forward to speak in such meetings, having a reverent

esteem for, and regard to, them that were in Christ before him, and kept their places, yet he was in those times serviceable, being in a deep and weighty travail for the honour and prosperity of Truth, and that the wisdom of God might open in Friends, that therein, all things relating to the church's affairs, might be managed. But it was not long ere that divine and living spring of life, that often opened plentifully in him to the filling of his heart, gave him boldness to speak forth what was upon his mind, in meetings for business, in which he was well received, being always careful to speak in fear, and in a sense and savour of life, demonstrating thereby a Christian spirit, in which he was a good pattern and lively example to others, always demeaning himself in great humility, so that he became very serviceable, both in the Monthly and Quarterly Meetings to which he belonged, and in other meetings for the same service, in other places where his lot was cast, he being zealously concerned to promote and establish good order and sound discipline in the Church of Christ.

And although, as before observed, his beginning was but small, having little or nothing save what he laboured for, yet it pleased God to bless his endeavours with success, so that his outward substance increased; and as that was enlarged, so his heart opened, and he gladly made use of opportunities in which he might lay out a great part thereof in the service of Truth. He often exhorted Friends to keep out of worldly-mindedness, and to labour to keep themselves from being leavened into a strait, niggardly and narrow spirit, that would not suffer them to serve Truth freely, as they ought to do; this in all likelihood he had good authority to do, being himself a good example in this respect;

for although he was industriously careful, and not negligent, nor slothful about his outward concerns, whereby his substance in the world did considerably increase, yet would he not impute the same to his own doings, neither was his mind much taken up therewith; he looked upon it only as the favour of the Almighty to him, and therefore thought himself under the greater obligation to lay out the same to the utmost of his strength and ability, in order to promote the interest of Truth, and the honour of that worthy and precious Name, in which he had believed, and which had also been his strong tower and rock of defence, in the depth of many exercises. It may be truly said, he was abundantly more industriously concerned on account of the Truth, than on the account of his outward and temporal affairs; and as, after the time of his convincement, he was all along careful to behave himself so as that he might not be a burden, or cause of exercise to his faithful brethren, nor bring trouble in any case upon the church, but on the contrary, be serviceable and helpful to the same according to his measure, so was he also careful to walk among his neighbours and those he conversed with, as that he might demonstrate unto all, that the whole aim and drift of his mind was chiefly to promote Truth and righteousness in his day and age. And this undoubtedly he did, with all his might and strength, for which we believe his reward is sure with the Lord for evermore; an earnest of which we are fully satisfied he had many times plentifully given him, whilst in this earthly tabernacle. This was so sweet unto him, as he often used to say, that for the sake thereof, he did not spare devoutly to offer up his whole strength, and the prime of his years, even for the promotion of the blessed Truth, by which he

had been so eminently visited, and whereby he was made instrumental for the good of many. Under these qualifications he was made serviceable divers ways, so that many have cause to lament the loss of him, and more particularly we, his friends and brethren, amongst whom, for the most part, he resided, who also had the most immediate and particular benefit of his service and company. The loss of him would undoubtedly sadden many hearts, were they not fully satisfied that his departure was in peace; and though his body be gone to the dust, yet the remembrance of him is sweet and precious, in which the faithful enjoy him in spirit, under a lively hope, that the mighty Lord of the harvest, who raised him from a low degree, and by his almighty power, made him a blessed and serviceable instrument in his hand, is also able to raise up others in his room, for the carrying on of his own work, to his own praise, who over all is worthy of praise, adoration and worship, might, majesty and dominion, now and for ever.

Thus having given some account of his convincement, and conduct of his life, relating to his conversation in the world; what remains is to give some further account of his ministry, and labours and travels therein. It was not long, as hath been before observed, after he was convinced, before his mouth was opened in a public testimony for the Truth, in which he sensibly witnessed a growth, being careful diligently to wait for the springings of life, which is the root and supply of all sound and right ministry; for he laboured more to grow in that, than in words without it, although also very careful to keep to that soundness of speech that cannot be condemned.

Not very long after he was concerned in a public testi-

mony, he was drawn forth to visit Friends' meetings not far distant from the place of his abode, as also in divers places more remote, in which he had good service, and was well received among Friends, to his and their mutual joy and comfort in the Lord. And in the year 1694, he had a concern upon his mind to visit the meetings of Friends in Ireland, where he was likewise kindly received; his visit being acceptable to faithful Friends in that country. Under this concern he was enabled through the goodness of God unto him, to perform what was required of him in that respect, returning home again in much satisfaction and peace, as a reward for such, his labour. After this he continued in his wonted service, both at home and abroad, many times visiting Friends in divers parts of this nation, till at length, it pleased the Lord to concern him to visit the people of God, in foreign countries, to which he gave up; and way being made for him, for such a service, and having the concurrence of his Friends and brethren along with him therein, at length he set forward on his journey and voyage for America, leaving his wife and family, in the Ninth Month, 1697. He took shipping at Deal, in Kent, in the Tenth Month after. He had a prosperous voyage, arriving on the fourteenth day of the First Month following, in Maryland, where he visited Friends and had much service, as well as in other provinces, as Virginia, Carolina, Pennsylvania, East and West Jersey, New England, Long Island and Rhode Island, &c. In these countries he had many large and precious meetings, esteeming it, as he would often say after his return, as a merciful favour to him from the hand of God, that he was enabled to go through what was required of him in that respect, adding, "Oh! it was well for me,

that I gave up to that service in those days, whilst health and strength of body were afforded me, for now, I feel my natural strength is abated, whereby I am the more incapable of performing such service." Notwithstanding this, he would often be looking back with joy, and rejoicing at those times, praising God for the many mercies vouchsafed to him inwardly, and whose divine arm of power was likewise near to protect him on his return; he arriving again in England, the twenty-third of the Fourth Month, 1699. He was absent from his native land in the aforesaid service, upwards of one year and six months. After this he travelled not very much, excepting in the county where he lived, and some adjacent counties, as Bishopricks, Westmoreland, and Lancashire, &c. and several times to the Yearly Meeting at London. He was for several years before he died, attended with various infirmities, and particularly that of the stone, which much impaired his health; nevertheless he mostly frequented the Quarterly and Monthly Meetings to which he belonged, though many times with much difficulty, because of the infirmities of his body; but at divers times when the life and power of Truth was upon him, he was borne up over his infirmity as though he were in no kind so afflicted. Thus this faithful and upright-hearted man, being now unfit for long journeys, and service in remote places, such as he spared not to undertake when he found it his concern in his younger years, laboured much in the service of Truth, on one account or other in his own country, till toward the latter end of the summer, in the year 1708, at which time his old distemper seized violently upon him, insomuch that he was thereby brought very weak, which weakness he continued under for several months, not being able to stir much



from his own house. In this time his inward man was strong, and his understanding clear ; so that Friends who went to visit him in the time of his sickness, were often comfortably refreshed in beholding and feeling his spirit in the power and dominion of the life of Jesus Christ, which may truly be said, was his support over all his exercises. But notwithstanding his former weakness, about the latter end of the Twelfth Month or beginning of the First Month following, he began to recover somewhat, and gathered strength so far as to get to the Monthly and Quarterly Meetings to which he belonged. In these he had as formerly, good service, after which he was likewise enabled to go to the Yearly Meeting for worship, held in Lancaster, in the Second Month, 1709. In this meeting, powerful was that Hand and Arm, which guided and supported him, under the conduct whereof, eminent were the Gospel truths, which in that meeting were through him delivered, to the gladdening of many hearts ; the service whereof, we believe, will not easily be forgotten by a remnant, and in which his faith was strong, that Truth and the glory of it should yet more and more prevail and spread over nations, even from sea to sea, unto the uttermost parts of the earth.

Thus having been supported by the Lord in his service, after that meeting ended he returned homewards, after which he weakened by degrees till the time of his departure, which was not long. Many sweet and edifying expressions dropped from him in his illness, by which it appeared he was ready to embrace death with cheerfulness of mind, whenever it should please the Lord so to order it. A few days before his departure, being visited by a Friend, he began to speak to him of the day of his conviction, saying, " It was

a glorious day for me ;” and further added, that he had large tokens that the day of his death would be so likewise, which we have good cause to believe was so to him. He continued sensible, under his weakness of body, until the time he drew his last breath, which was on the 4th day of the 4th month, in the year 1709, and in the fifty-first year of his age. He was buried on the 11th day of the same month, in Friends’ burying-ground at Airton ; many Friends being present at the burial made up a large meeting, which was eminently owned and overshadowed with the Lord’s power and presence, several living testimonies being there borne to the comfort and satisfaction of many. [The said burying-ground and meeting-house were, some years before his death, given and secured by the said William Ellis for the use of Friends.]

William Ellis was born the 5th of the 8th month, 1658, convinced of Truth in the 3rd month, 1676, came forth in a public testimony, 1679, died the 4th of the 4th month, 1709.

Signed in behalf of our Monthly Meeting, held at Settle, the second of the First Month, 170<sup>th</sup>, by

John Armistead, sen.

Thomas Read

John Tomlinson

Richard Wilkinson

Thomas Wilde

John Moore, sen.

William Windle

John Atkinson

John Armistead, jun.

William Holt

John King

Lawrence King

Adam Squire

Thomas Carr

Simeon Wilkinson

John Rawson

Joseph Hall

Richard Clough

Robert Tunstall  
John Weatherall  
William Birkbeck  
Isaac Armistead

William Stockdale  
John Battersbie  
William Slater  
John Moore, jun.

The Testimony of the Quarterly Meeting held at York,  
concerning William Ellis.

“Our dear friend and deceased brother, William Ellis, of Airton, within Settle Monthly Meeting, in the County of York, departed this life the 4th of the 4th month, 1709. He was a faithful labourer in the harvest of the Lord; he gave himself to spend, and he spent in Truth's service, both in feeding the flock of God, as also in the overseeing the same. Being an able minister of the New Testament, not of the letter but of the Spirit, his doctrine dropping down like dew, and like small rain upon the tender grass, the Spirit of God accompanying him in the delivery of the same, he was of great comfort and benefit unto the Churches, both at home and abroad, where the Lord did order him. The care of the Churches was also upon him, for the peace and prosperity of which he travailed both in body and mind. His labours and service for the work of the Gospel were much, both in our nation and in several foreign countries, in which he approved himself, as an able and faithful minister of our Lord Jesus Christ, encouraging and strengthening the honest and tender-hearted, to hold on their way, to the perfecting of the work of their salvation; as also in warning and stirring up the careless and unfaithful, to more diligence and watchfulness. He preached with authority, in the spirit of the Gospel, and the remembrance of him, and of the heavenly

sweetness that attended his ministry (who though dead, yet speaketh) is precious unto us, and the unity and harmony which we had together with him, cannot easily be forgotten by us. His doctrine was deep, and his company very pleasant to his brethren; he was given to charity, and used hospitality much, his heart and house being very open to entertain such as travelled, or were concerned in Truth's service. Much might be said in the praise of such a faithful minister, who not only preached, but in practice was exemplary to the flock; but Friends of the Monthly Meeting of Settle, to which he did belong, having drawn up an account of the same, we refer to it for further satisfaction, touching his labours and travels, both in the work of the ministry and other services of the Church of Christ Jesus our Lord; beseeching Him who is Lord of the Harvest, to send many such faithful labourers into his harvest. As he lived in the Truth, so we believe he died in the Lord, and now is at rest from his labours, and his works follow him.

Signed on behalf of our Quarterly Meeting, held at York,  
the 6th of the 2nd month, 1710.

Thomas Green  
Benjamin Hornor  
Robert Turner  
James Simpson  
Michael Robinson  
John Hillary  
John Fielden  
Thomas Hammond

Thomas Aldam  
Jeremiah Grimshaw  
John Fothergill  
John Richardson  
Aaron Atkinson  
William Armistead  
Francis Smith  
Henry Jackson, jun.

## CHAPTER XIX.

Meeting-house at Airton. William Ellis's House. Provision for the Free Entertainment of Ministering Friends. William and Alice Ellis's Gift for Putting out Apprentices. Alice Ellis's Legacies and Arrangements for the Entertainment of Friends. Decease of Alice Ellis, and Testimony Concerning Her. Present state of Airton Meeting, and Settle Monthly Meeting.

THE Meeting-house at Airton, which is represented in the frontispiece of this volume, as sketched by Thomas Tatham, of Settle, stands with its back to the village street. On the opposite side of this street, William Ellis erected his own dwelling, in the style of a comfortable farm-house. There is, over a doorway which has been walled up, in the front of this house, the date of 1690 with the initials *W<sup>E</sup> A*. Over an ample arch of neat structure, inclosing the fire-place in the kitchen-sitting-room, there are the same initials, with the date, 1702. This date is also on the fire-grate of the same room. In a wider portion of the street, and a little higher up, a dial formerly stood, mounted upon a pillar by William Ellis; and it is not to the credit of the village, that this monument of his public-spiritedness has long since been suffered to be removed. The pillar is now lying in an obscure corner of the burial-ground attached to the Meeting-house.

As the great object of the lives of William and Alice Ellis was to promote the maintenance and spreading of the sound

Christian principles in which they found peace with God through Jesus Christ, so they made arrangements to promote the promulgation of these principles in perpetuity, in the place in which they lived, by providing for the entertainment of such ministers free of charge, as should uphold these principles.

Through a large portion of their lives, this worthy couple had entered with much sympathy into the condition of youths placed out as apprentices, particularly of those in low circumstances. Many of these had come under their own care, being apprenticed to William Ellis to learn the art of weaving linens. Their care for these youths and other persons in their employ, both temporally and spiritually, will have been gathered from some of the earlier letters in this collection; and toward the close of life, William and Alice Ellis provided funds designed to perpetuate such care, and in other respects to help the poorer class of youths by putting them out apprentices to suitable masters.

For these objects William Ellis, some years after his return from America, conveyed his house, with certain lands to trustees, retaining the use of them for the remainder of the joint lives of himself and his wife, and directing them "after the death of the survivor to farm the said premises, a pennyworth unto Friends, by way of scorn called Quakers, who should willingly entertain such Teachers as might be called of God, and by him commissioned and sent abroad to preach the Gospel in the free dispensation thereof;" of which said Teachers, the Farmer, and other inhabitants of the said premises should take no reward or satisfaction for such lodging or entertainment, nor have the same allowed out of the yearly rents by the Trustees. After deducting the cost of

repairs, with yearly taxes and reasonable expenses, the first year's rent of these premises was to be paid by the Trustees to the Friends of the Monthly Meeting of Settle, for putting forth the poor children of Friends to some honest and plain trades. The second year's rent in like manner was to be paid to the Friends of the Quarterly Meeting at York; and the third year's rent to be employed in putting forth to be apprentices unto Friends, the poor children of the inhabitants of Airton, Calton and Scostrop, of what profession soever, to honest and plain trades. Alternately and successively the rents were to be applied to these purposes. None of the Trustees are chosen out of Settle Monthly Meeting, but on the decease of any of them, that Meeting nominates others from other parts of the county, to the Quarterly Meeting of York, by which they are appointed. The original Trustees were Thomas Carr, John Tomlinson, and John Rawson.

Soon after the death of William Ellis, his widow, for the full answering and further ratifying the will and mind of her late husband, conveyed her house and premises then in her possession or in that of any other person under her, which had fallen to her either by the gift of her husband or by virtue of her executorship to his will, being chattels or leasehold, to Henry Jackson, jun. Michael Milner, Thomas Aldam, Francis Harrison, John Fothergill, and Bossall Middleton, to let and set the same premises to farm "a good pennyworth," to such person of the people called Quakers, as should willingly at the said mansion or dwelling-house entertain such teachers as might travel amongst the said people, to preach the Gospel, they being in society and unity with the said people; of which persons who might so come

unto or lodge at their house, the farmer or dweller upon the said house or lands should take no reward or satisfaction for such entertainment or lodging, provided such a tenant could be got. The rents accruing were, after deducting repairs, yearly taxes, and reasonable expenses, to be applied as follows:—The first year's clear rent toward putting forth poor children of the people called Quakers, apprentices, who inhabit within the compass of Settle Monthly Meeting, to some honest and plain trade; and the second year's clear rent in putting forth poor children of the people called Quakers, belonging to the Quarterly Meeting of York, and inhabitants of the said county, apprentices to some honest and plain trade; and the rents of the third year were to be employed in putting forth poor children apprentices who should be inhabitants of Airton, Calton and Scothrop, of what profession soever, to honest and plain trades, to be placed to learn them with some of the people called Quakers, if such masters could be got. If the inhabitants of Airton, Calton and Scothrop should sue or disturb, or call to account in any court any of the Trustees in regard to the said trust, they were thenceforth debarred from any further interest in the trust.

Alice Ellis also conveyed to Richard Wilkinson, Robert Tunstall, John Moor, John Tomlinson, Simeon Wilkinson, and John Rawson, a close called Welldales, in the precincts of Calton, the rents of which, after certain small deductions, were to be applied in paying the tenant of the house in which she then dwelt, for the lodging and entertainment of such honest and faithful Friends as might have occasion on Truth's service to travel, and were in unity with the Monthly Meetings to which they should belong. The said tenant



was to make account yearly to the Trustees ; and any over-plus to be paid in yearly to the Friends of Settle Monthly Meeting, for the relief of the poor not maintained at the common charge of Friends, and especially, poor widows.

Alice Ellis by will left two closes, with other premises and her personal estate, to John Moor, Thomas Carr, Simeon Wilkinson, and John Rawson, to pay out of the same her just debts and funeral expenses, as well as sundry small legacies ; and after the payment of these and other incidental charges, she directed that the clear yearly profits thereof should be disposed of at the discretion of her trustees and their successors, with the consent and advice of the Monthly Meeting of the people called Quakers, held at Settle, and therefore commonly called Settle Monthly Meeting, to such of the poorer sort of the said people, especially widows living within the compass thereof, that are not constantly supplied ; and by "A Declaration of Uses" she signified her wish that the great bedsteads and the bedding thereunto belonging, with what other things were nailfast and ought properly to stand as heirlooms or appurtenances to the house at Airton, in which she then dwelt, should remain either there or in the house which she had converted into a dwelling-house, for the use of such Friend or Friends as might inhabit there, in order the better to accommodate them for the entertaining of travelling Friends. Also that six men's coats, and six women's hoods which had been kept for the use of travelling Friends who might have occasion for them by reason of wet or other foul weather, either in attending meeting or upon any other honest or lawful occasion, should be kept for the same use, and like the furniture be renewed or repaired so long as her trustees should see meet. She likewise directed,

that in case there should be a clear annual surplus of four pounds accruing from her effects, that then, once in three years, the sum of four pounds should be paid to the Quarterly Meeting at York, to be employed in the relief of the poorer sort of Friends, especially such widows as were not constantly supplied by Friends.

In this manner arose "William and Alice Ellis's Gift for putting out Apprentices," and the other benefactions herein noticed, by which the names of the worthy donors have become familiarised to the ears of many by whom their virtuous example and their desire for the extension of the Redeemer's kingdom, have been little known.

Alice Ellis survived her husband eleven years ; her age is not known, the record of her birth not having been found, nor any document by which her age could be ascertained. Her decease is not to be found in the register of the Monthly Meeting ; but the following Testimony, with the notice of her death and burial, was found among some loose papers, preserved with the records of Settle Monthly Meeting.

"Alice Ellis, wife of William Ellis, late of Airton, in the County of York, died the 27th of the 5th month, and was buried the 30th of the same, in Friends' burying-ground, at Airton aforesaid, in the year 1720.

A Short Testimony, given by Friends of Settle Monthly Meeting, concerning Alice Ellis, deceased.

We find ourselves concerned, for the Truth's sake, and in duty that we owe to the memory of our said deceased Friend, to give forth the following account, and to say of her, that

ever since the time of our first acquaintance with her, she hath shown evident demonstration of great love to, and zeal for the promotion of the blessed, holy Truth, she made profession of ; both by her conversation amongst us, her friends, and also amongst people of other persuasions. It being her great care to walk inoffensively before all men, her conversation amongst us was very exemplary, in many respects, more than can be mentioned here ; yet we shall say a little thereof, that others may be the more excited and stirred up to follow her pious and godly example ; that so they may at last attain to the like blessed end, which we doubt not, she is arrived at.

She was a very constant attender of First-day and week-day meetings, at the meeting places she belonged to ; and also accompanied travelling Friends very often to neighbouring meetings, wherein she manifested great diligence in a spiritual concern and travail, for a full enjoyment of divine love and life in her own particular ; and also that the same might abound, and be plentifully shed abroad in the hearts of others, in the meetings where it was her lot to be. And we believe her travail and labour of spirit were answered to a good degree, relating to herself, wherein she seemed to be much comforted ; and sometimes she appeared in a public testimony, when constrained thereto by the operation and aboundings of the divine love and power of God in her heart ; which [testimony] was very acceptable to the faithful ; being delivered in great fervency and zeal, it had a tendency to stir up the minds of Friends to labour for the enjoyment of Truth in themselves, and also to promote the honour thereof in all respects. She was also a very constant attender of meetings for the business and affairs of the

church, viz. the Preparative and Monthly Meetings; and while she had health and strength of body, was a diligent attender of Quarterly Meetings also: in all which she was very serviceable amongst her own sex, being zealously concerned that the younger women might keep to the decent plainness in apparel that Truth led Friends into in the beginning, and such as the Apostle spake of in his Epistle to Timothy; and that they might, in apparel and gestures, keep out of vain modes and foolish fashions of the world, which render those who are found therein too much like the daughters of Zion spoken against by the prophet Isaiah, in ancient times. She also showed a godly and christian concern and care that things might be well in all respects amongst Friends, freely giving advice when she saw occasion; and also being herself a good example in doing that she advised others to. She had a tender regard to the poor amongst all sorts of people, and took great delight in ministering to their wants; being very free to distribute part of what she had gained by great pains and industry when she met with suitable opportunities, and it would in any wise tend to advance the honour of Truth, amongst Friends, or others not of our Society, she being in a particular manner devoted to acts of hospitality, in many respects; the which, in her life-time, was evidently demonstrated to be her great delight. And not only so, but likewise to the same end and purpose, in a peculiar manner, she took care to settle and secure the greater part of what she was blessed with, so that it might be employed to the same good use after her decease. And such was her care and conduct, that although by reason of her business in her outward and temporal affairs, she had occasion to deal with persons of divers ranks and persuasions, she gained a good report from, and was well esteemed by

most, if not all that she was concerned with. Many both poor and others have seemed to lament the loss of her, as we, her friends, have likewise cause to do, who have been greatly benefited by her company and help for many years ; and therefore, now that she is removed from us, find our loss to be great. But we desire to be content, and rest satisfied in the will of God, who is able to raise up others in her room, and to qualify them for the service of his church, to his praise and glory, and the comfort of his people.

We might say much more of the zeal and faithfulness of this our friend, but for brevity's sake, shall only further add, that it is our firm belief, that it was her hearty and sincere desire to serve the Lord, his truth and people, to the utmost of her ability throughout her age and generation ; and that he hath helped her to perform the same to a good degree. Her reward, we believe, is sure with him, for evermore. She departed this life the 27th of the 5th month, and was buried in Friends' burying-ground, at Airton aforesaid, the 30th of the same, in the year 1720, many Friends and others being there. Divers living testimonies were borne to the comfort of Friends ; and also several others signified their great satisfaction therewith.

Signed by order and in behalf of our Monthly Meeting, held at Settle in Yorkshire, the 1st of 1st mo. 1720-21, by

John Atkinson	Julian Frankland
William Holt	Eleanor Carr
Thomas Clark	Alice Atkinson
Simeon Wilkinson	Elizabeth Hall
John Rawson	Eliz. Bradley
Joseph Hall	Hannah Wilkinson
William Stockdale	Eliz. Armistead

The present tenant of the house at Airton, formerly occupied by William and Alice Ellis, is John Shackleton, a Friend, who, with his family, gladly carries out the design of the original occupants, in the hospitable entertainment of ministers and other Friends. The great coats and hoods provided by Alice Ellis have long ceased to exist ; better accommodation for travelling, and the fewness of the visitors of the meeting having rendered them unnecessary. A small congregation now assembles in the meeting-house at Airton, in which also Settle Monthly Meeting is held, in the Fifth and Tenth Months. There is at this time no person remaining in the Monthly Meeting in the station of an acknowledged minister ; and the five meetings of Settle, Bentham, Newton-in-Bolland, Lothersdale and Airton, of which the Monthly Meeting is composed are all very small.

## APPENDIX.

### HISTORY OF THE FIRST GATHERING OF FRIENDS IN SETTLE MONTHLY MEETING.

THE following document contains a history of the first gathering of the Society of Friends in the district comprised within Settle Monthly Meeting; it leads to the period in which their further history for nearly twenty years may be traced in the preceding pages. It also exhibits an interesting view of the spirit of inquiry excited in that age, and which seems to have been increased by the aspersions ignorantly or maliciously cast upon the simple and truly Christian principles professed by Friends. The zeal of the early Friends, and the simplicity of the proceedings and the sufferings of these early promulgators of the plain truth of the Gospel, as well as the power and convincing efficacy attending their ministry, deserve especial notice.

Minute of Settle Monthly Meeting, 11th mo. 3rd, 1704.

“John Moore, Joseph Nicholson, Thomas Camm, and William Armistead, give account, that according as they were desired by Friends at our last Monthly Meeting, they did collect the several accounts they now brought in from

the several particular meetings, touching the labours, sufferings, and services of ancient Friends, not yet in print, which being so collected and transcribed in one, was delivered to Friends at the Quarterly Meeting, and a copy thereof reserved in this meeting, which is as followeth ;

“ From our Monthly Meeting, held at Settle, the 22nd of the 10th month, 1704, to the Quarterly Meeting at York.

DEAR FRIENDS ;

According to the request of the Second-day's Morning Meeting in London, we have had under our consideration the most remarkable passages which we can remember touching the faithful labours in the gospel of Christ, and effectual service of those who were first instrumental, both in gathering and settling meetings, now belonging to Settle Monthly Meeting, which do here follow.

Before the testimony of Truth, or the way of worshipping of God in spirit, was published or declared in his latter age, by the messengers and servants of the Lord, in these parts of the country, there was much talk and discussion, of a people who were scattered up and down the country, and more especially in the west and northern parts thereof, who differed from other people in their belief concerning the principles of religion, and worshipping of God ; and in most parts they were slandered, vilified and evil spoken of, [people] saying that the false prophets were now coming which were spoken of in the Scripture. But there were some who pondered these sayings, and were desirous to know the certainty thereof. And in process of time, in or about the year 1652



or 1653, it was so ordered, that one of the servants and messengers of Jesus Christ, namely, William Dewsbury, came to a town called Settle, in the west part of Yorkshire, on a market-day, and stood upon the cross, and proclaimed the terrible day of the Lord, which was hastening and coming upon the ungodly and workers of iniquity ; but he was soon pulled down, and a great tumult was made, and he was much beaten and abused. But after some time, being taken notice of by a young man whose name was John Armistead, (who is yet living) was invited to go with him to his mother's house, whose name was Alice Armistead, being a widow ; whither he went and lodged there. And in the evening divers people were gathered to the house, it being in the said town, unto whom he declared fervently against the fruitless profession of religion which was amongst people at that time, and directed people to the measure of grace, and gift of God's Holy Spirit in their own hearts, whereby they might be taught how to worship God acceptably in his own Spirit.

And not long after this, it was so ordered, that another servant and minister of the Lord, called John Camm, came into the said town, on a market-day, and in the market-place began to preach the doctrine of repentance, and the way of life and salvation, unto the people. But they soon fell upon him with violence, and did beat and buffet him very much, so that he received many strokes ; yet there were some who endeavoured to bear off some blows, and to rid him out of their hands ; and after some time he was conducted to the house of John Kidd, in Upper Settle, where there was a meeting in the evening, and then things relating to the kingdom of God were plainly laid down by him.

Now, these servants of the Lord did not go away without leaving some impressions on the souls and spirits of some of the inhabitants of the said town, so that they were convinced, and came to witness the day of the Lord's power, which broke forth more and more amongst them, notwithstanding the cruelty which was used against the servants of the Lord ; so that there was a people gathered from the world's ways and worships, to worship God in spirit ; who for that end and purpose met often together for divers years, from house to house : and many were convinced of the blessed Truth and added to those who at first believed, so that their number increased considerably. And in process of time, a public meeting-house was builded by the said people in the said town of Settle, where a meeting is settled and kept, known by the name of Settle Meeting at this day. And moreover, from a part of the said meeting, there is now another meeting settled, some few miles from Settle, known by the name of Selside Meeting ; so that the Truth had wonderfully prevailed, and does prevail ; blessed be the name of the Lord !

Also about the year 1652-3, came several of the servants and ministers of Jesus Christ, viz. William Dewsbury, Richard Farnsworth, Thomas Stubbs, Miles Halhead, and James Nayler, and preached the everlasting Gospel, by which many were turned from darkness to light, and from the power of Satan to the power of God. And by their ministry, a meeting was gathered and settled at Scalehouse, near Skipton, in Craven, in Yorkshire ; and Truth gained ground greatly, so that several were raised to preach the day of the Lord, and salvation to mankind through the revelation of his Son, Jesus Christ, in their hearts, of whom Richard Scostrop was

one ; who was born ~~the~~ 15th of the 4th mo. 1628, and was a persecutor of Friends ; but the hand of the Lord was heavy upon him, so that he sought to those whom he had sorely abused, and made confession to repentance, and afterward received mercy from the hand of God ; and the Lord's power grew strong in him, so that he was made to declare the power of God to mankind, and became an able minister of the Gospel, and travelled into Scotland and many other places in this nation, to turn men from darkness to light. And though he was born to some estate, yet for his love to the Lord Jesus Christ, he left it all, and spent his days in his service, and died in his travel beyond the seas ; and his memory is sweet this day among the brethren. Also John Hill was brought into the work of the ministry, who travelled through the most of this nation and Ireland, and some parts of Germany, exhorting Friends to faithfulness, and to wait for the openings of life in them ; and great zeal was upon him to stir Friends up to meet together on the week-day, declaring how God could sanctify mean things to Friends who gave themselves up to serve him in their meetings. He lived to a good old age, and died the 15th of the 12th month, 1684, in unity with his brethren.

And the said meeting which was gathered and settled by those faithful labourers aforementioned, now known by the name of Rilston Meeting, doth remain ; and the power by which it hath been settled is the strength and uphold thereof unto this day.

Likewise near about the same time, the said William Dewsbury and James Nayler, had some meetings some miles distant from Scalehouse aforesaid ; but Truth getting ground,

and the number of Friends increasing about where they lived, they settled a meeting near a village called Salterforth, which is now become a meeting of a considerable number of Friends, and is called by the name of Salterforth Meeting.

Also about the year 1652 or 3, it was so ordered, that some of the servants, messengers, and ministers of Jesus Christ, were drawn to visit a people at, or near unto a town called Bentham, in the west part of Yorkshire, namely, William Dewsbury, Richard Farnsworth, Robert Hall, and John Snayden, by whose ministry divers of the said people were convinced of the Truth, turned unto Christ their teacher, on whom they often met together to wait, who gave them to witness the making good of his ancient promises, that where two or three were gathered in his name, his presence should be in the midst of them ; by which they were strengthened, and encouraged to continue their christian practice of meeting together. And their number, since that time, hath much increased, so that they are now become a meeting of a considerable number of Friends, which is called Bentham Meeting.

Now the aforesaid Robert Hall, having a concern upon him to visit the steeple-house, at Bentham aforesaid, was sorely beaten and bruised, in such sort that he died a short time after. Moreover, from the aforesaid meeting at Bentham (there being some convinced) there is a part gone off, and a meeting settled, known by the name of Wray Meeting, in Lancashire. [Wray Meeting was commenced in 1689.]

Furthermore, George Fox, at his first coming into the north, which was in the year 1652, was directed to the house of James Tennant, called Scarhouse, in Longstreth-

dale, where he preached the Truth in the family ; and by the powerful virtue of it, the said James Tennant and his wife were reached, so as to receive the Truth in the love of it ; where a meeting was soon after settled, and is continued to this day, known by the name of Scarhouse Meeting. Now the said James Tennant became a serviceable man to Friends and Truth in his day ; which was not long after the time of his convincement, being taken prisoner for his testimony against tithes, from which he did not decline, but patiently endured close imprisonment until death.

In the year 1653, about the 6th month, came two Friends out of the North, whose names were Thomas Vears and Christopher Atkinson, to a little town called Newton, not far from Slaidburn, in Bolland, on a Seventh-day, at night, and were received by James Bond, a poor man, and had a meeting the day following, where several people were convinced ; and the Second-day of the week, another meeting at Cuthbert Hayhurst's, at Essington, where they were well received. And a little after, came William Dewsbury to the house of John Crossdale, and had some meetings thereabouts ; and so came down to the house of Richard Leigh, and staid there three days and writ some books ; and afterwards came to Essington, to Cuthbert Hayhurst's, and had a meeting at Slaidburn, and was pulled down, and the town was all in an uproar ; but there were some that were convinced by him. Not long after, John Audland came and had a meeting at Richard Leigh's, and Alexander Parker, being come to his father's house, from Lancaster where he was convinced, and Cuthbert Hayhurst also being convinced, and both of them being called to the ministry,

with those others who were convinced by the Friends aforesaid, began to keep a meeting near unto Newton, where there has been one continued ever since, and is called Bolland Meeting.

NOTE.—The said Cuthbert Hayhurst afterwards became an able minister of the Gospel, and travelled in the service thereof in divers parts of the nation and some parts beyond the seas, as Jamaica ; and afterwards, with the unity and consent of his brethren, removed himself and family to Pennsylvania, where he died in full unity with Friends.”

## INDEX.



- Acroyd, John, Notice of, 215.  
218.
- Affirmation, 250, 251.
- Airdale, Situation of, 11.
- Airton, Locality of, 11, 71.
- Airton, Meeting-house, 45, 299.
- Alaway, William, 171.
- Aldam, Thomas, 53, 169, 212, 231, 298, 301.  
Notice of, 58.  
Letters to, 58, 68.  
Letter from, 239.
- Alexander, Isaac, Notice of, 214.  
Letter from, 216.  
249.
- Andros, Governor, 223.
- Apprentices, Gift for putting out, 300.
- Armistead, Elizabeth, 307.
- Armistead, Isaac, 297.
- Armistead, John, 52, 296, 311.
- Armistead, John, Jun. 296.
- Armistead, William, 236, 256, 261, 264, 275, 279, 298,  
309.  
Notice of, 235.  
Letters from, 236, 254.

Atkinson, Aaron, 51, 58, 84, 98, 104, 106, 130, 138, 146,  
149, 150, 172, 176, 177, 188, 212, 264,  
269, 298.

Notice of, 54.

Letters from, 84, 121, 197.

Returns from America, 197.

Atkinson, Alice, 307, 311.

Atkinson, Christopher, 315.

Atkinson, Francis, 23.

Atkinson, George, 52.

Atkinson, John, 296, 307.

Atkinson, Peter, 214.

Atkinson, Thomas, 62, 110.

Atonement, 117, 185.

Audland, John, 315.

Baines, James, 249.

Notice of, 248.

Barrow, Robert, Notice of, 38.

39, 192.

Battersbie, John, 53, 297.

Beardsley, Margaret, 171.

Beckwith, Marmaduke, 53.

Bentham, 71, 314.

Bickley, William, 156.

Biles, William, Notice of, 223.

Letter from, 223.

Bingley, William, Notice of, 205.

207.

Birkbeck, William, 279, 297.

Blaykling, John, 53, 247, 249.

Bond, James, 315.

Bond, John, 156.

Bound, Samuel, Letter to, 133.

Bownas, Samuel, 218, 232, 238, 252.



- Bownas, Samuel, Notice of, 202.  
     Visit to William Ellis, 201.  
 Bowron John, Notice of, 213.  
     Letter from, 213.  
 Bowstead, John, Notice of, 127.  
     Letter from, 127.  
 Bradford, John, 54.  
 Bradley, 12.  
 Bradley, Elizabeth, 307.  
 Bradley, John, 269.  
 Buck, Thomas, 54.  
 Burgess, John, 53.  
 Burleigh, John, Sen. 54.  
 Burlington, Meeting held at, 102, 104.  
 Butcher, John, Notice of, 205.  
     207.  
  
 Cadwallader, John, 227.  
 Calton, Locality of, 11.  
 Camm, John, 311.  
 Camm, Thomas, 309.  
 Canby, George, 54.  
 Cannabie, Charles, 54.  
 Carpenter, Samuel, 103, 256, 257, 263.  
     Notice of, 147.  
     Letters from, 148, 175, 192.  
  
     arr, Eleanor, 307.  
 Carr, Thomas, 53, 279, 296, 301, 303.  
 Certificates of Ministers, 20, 51, 53, 107.  
 Chalkley, Thomas, 138, 149, 220.  
 Chanler, John, Letter to, 132.  
 Chapman, Thomas, 53.  
 Clark, Thomas, 307.  
 Clayton, R. 240.  
 Clough, Richard, 296.



- Ellis, Alice, 127, 177.  
     Letters from, 77, 81, 88, 118.  
     Legacies, 302.  
 Ellis, Rowland, Notice of, 142.  
     Letter from, 142.  
 Ellis, Stephen, 11, 288.  
 Ellis, William, Birth of, 11.  
     Convincement of, 12.  
     Imprisonment of, 13.  
     Ministry of, 13.  
     Embarks for America, 62.  
     104, 106.  
     and Aaron Atkinson separate, 124, 130.  
     Death of, 278.  
     Benefactions of, 300.  
     Return from America, 150.  
 Estaugh, John, 228.  
     Notice of, 227.  
  
 Fallowfield, Jacob, 192.  
 Farnsworth, Richard, 312, 314.  
 Fawcitt, Walter, 98, 149, 175, 192.  
     Visit to England, 107.  
 Field, John, Notice of, 120.  
     207.  
     Letter from, 120.  
 Fielden, John, 298.  
 Fishbourn, William, Notice of, 143.  
     Letters from, 143, 173.  
 Foster, Christopher, 53.  
 Fothergill, John, 231, 236, 254, 261, 264, 274, 275, 298.  
     301.  
     Notice of, 234.  
     Letter from, 256.  
 Fothergill, Samuel, 235.

- Fox, George**, Journal of, 153.  
210, 213, 232, 247, 314.  
Epistles of, 191.
- Funeral of**, 205.
- Fox, George**, 171.
- Fox, James**, 171.
- Franklone, Julian**, 279, 307.
- Freeborn, Susanna**, 261.  
Notice of, 259.
- Friends, Sundry**, letter from, 187
- Frost, Mary**, Notice of, 15.  
16.
- Gabbitus, William**, Letter from, 136.
- Gambel, Elizabeth**, 104.
- Galloway, Samuel**, Letters to, 161, 198.  
Letter from, 188.
- "Gift, William and Alice Ellis's,"** 300.
- Gill Estate**, 90.
- Gill, Roger**, Notice of, 172.  
114, 146, 149, 150, 172, 174, 175, 181.
- Glaister, Joseph**, 263, 264.
- Gold**, present of, 177.
- Gould, Daniel**, Notice of, 126.  
Letter from, 127.  
261.
- Gouldney, Henry**, Notice of, 232.  
Letter from, 232.
- Gove, Richard**, Notice of, 149.  
150, 176.
- Gratton, John**, Notice of, 265.  
Letter from, 266.  
41.
- Gray, Mary**, 171.
- Gregson, George**, 212.

- Green, Abraham, Letter to, 253.  
 Greene, Thomas, 54, 298.  
 Grimshaw, Jeremiah, 207, 212, 231, 250, 298.  
     Testimony respecting, 212.  
 Grimshaw, John, 212.  
 Gwinn, Thomas, Notice of, 16.  
     Letter from, 17.  
  
 Halhead, Miles, 312.  
 Hall, Elizabeth, 307.  
 Hall, John, 54.  
     Notice of, 59.  
     Letter to, 59.  
 Hall, Joseph, 296, 307.  
 Hall, Robert, 314.  
 Hammond, Thomas, 54, 298.  
 Hardcastle, Peter, 54.  
 Hardiman, Abraham, 175  
 Harding, John, 54.  
 Harmony of the Old and New Testaments, Tomkins's 207.  
 Harrison, Francis, 54, 301.  
 Harrison, Samuel, 179.  
 Hartley, William, 23.  
 Harwood, William, 171.  
 Haydock, Eleanor, 12.  
 Haydock, John, Notice of, 159.  
     161.  
 Haydock, Robert, 41.  
     91.  
 Haydock, Roger, 12, 41, 113, 280. 289.  
     Testimony respecting,  
 Hayhurst, Cuthbert, 315, 316.  
 Heathcot, Gilbert, Notice of, 203.  
     Letter from, 204.  
 Heaton, Robert, 82, 112.

- Hill, James, 155, 268,  
Hill, John, 313.  
Hill, Richard, 166, 188.  
165.  
Hillary, John, 298.  
Hird, Ann, 279.  
Hodson, Elizabeth 12.  
Holland, 99, 113.  
Holt, William, 296, 307.  
Holy Spirit, teaching of, 94.  
Hopwood, Alexander, 54.  
Hornor, Benjiman, 298.  
Hoskins, Asther, 171.  
Hoskins, Richard, Visit to Maryland, &c. 108.  
Huberstie, Robert, Notice of, 205.  
208.  
Hulley, Edward, 247.  
Hulley, John, 274.  
Hunter, Stephen, 54.  
  
Ibason, Richard, 53.  
Imprisonment for School-keeping, 139.  
Iudians, Distress from, 255, 257.  
Intolerance, 205.  
Ireland, Visit to, 20.  
  
Jackson, Henry, jun. 298, 301.  
Janney, Thomas, Notice of, 102.  
104.  
Jennings, Samuel, Notice of, 102.  
Letter from, 263.  
225.  
Jepson, John, 53.  
Jewish Church, 210.  
Jones, Griffith, 104, 107.

- Johns, Abraham, Letter from, 145.  
 Johns, Richard, Letters from, 150, 261.  
     Letters to, 159, 198, 235.  
 Johnson, Thomas, 54.  
     Notice of, 86.  
     Letter to, 86.
- Kay, Jonathan, 214.  
 Kay, William, 214.  
 Keith, George, Notice of, 96.  
     97, 107, 155, 244.
- Kelsall, John, 276.  
 Kidd, John, 53, 311  
 Kindell, Abraham, 54.  
 Kingshall, Ann, 60, 279.  
 King, Henry, 53.  
 King, John, 279, 296.  
 King, Lawrence, 80, 218, 266, 272, 279, 296.  
     Notice of, 215.  
 Kirkbride, Joseph, 147, 149, 176, 192.  
 Knipe, George, Notice of, 269.  
     Letter from, 270.
- Lapham, John 188.  
 Lapham, Mary, 188.  
 Law, George, 135.  
 Lazenby, Michael, 53.  
 Leeds, Daniel, 107, 108.  
 Leemin, George, 24, 52.  
 Leigh, Richard, 315.  
 Lewis, John, 160.  
 Loyd, David, 257.  
 Lodge, Robert, 212.  
 Loft, John, 54.  
 Longdale, Josiah, Notice of, 231.

- Longdale, Josiah, 231, 264.  
Lowe, Eleanor, 12.
- Meeting for Sufferings, 245, 268.  
Middleton, Bossall, 54, 301.  
Milner, Michael, 54, 301.  
Ministers, *Acknowledgement* of, 278.  
    Advice to, 105.  
    Payment of, 122,  
    Young, Care of, 267.  
Ministers and Elders, Meetings of, 88.  
Mitchell, Henry, 172.  
Mixed Marriages, 219.  
Monthly Meetings, 219.  
Moon, Paul, 99.  
Moore, John, Jun. 297.  
Moore, Elizabeth, 81.  
Moore, John, 52, 81, 296, 302, 309.  
Morning Meeting at York, 207.  
Morris, Anthony, 137.  
    Notice of, 146.  
    Letters from, 147, 251.
- Mott, Cassandra, 188.  
Mott, Jacob, Jun. 188.  
    Notice of, 18  
Mott, Joanna, 188.  
Musgrave, Thomas, 53.  
Musgrave, Thomas, Notice of, 170.  
    172, 175.  
Myers, George, 41, 109, 125.
- Nayler, James, 213, 312, 313.  
Needham Market, 90.  
Negroes, 85.  
Newbery, Leah, Letter from, 260.



- Newby, Gabriel, 228.  
Newby, Nathan, Letter to, 218.  
Letter from, 225.  
"News of a Trumpet," 103, 107, 108.  
Newton-in-Bolland, 71, 315.  
Nicholson, Joseph, 279, 309.
- Oaths, 250, 251.  
Oracle, 206.  
Overseers, Letter to, 114.  
Owen, Griffith, Notice of, 96.  
Letter from, 144.  
97, 104, 150.
- Page, Thomas, 226.  
Paidge, Thomas, 155.  
Parker, Alexander, 315.  
Parkinson, Phineas, 23, 110.  
Passengers, Death of, 172, 175.  
Pearce, Richard, Notice of, 214.  
Pearce, Thomas, Notice of, 214.  
217.
- Pemberton, Phineas, Notice of, 135.  
Letter from, 135.
- Penn, William, 166, 193, 203 208, 223, 224, 234, 272.  
Pentecost, 245.  
Perot, John, 191.  
Pike, Joseph, Notice of, 28.  
Letter from, 28.  
Letter to, 46.  
158.
- Pinder, Thomas, 54.  
Pittstow, Thomas, 247.  
Plumstead, Francis, Notice of, 64.  
Letters from, 64, 244, 247.

- Plumstead, Francis, 231.  
Potter, John, 279.  
Public Friends, Meeting of, 88.  
Puckle, Nathaniel, 176.  
Pusey, Caleb, Notice of, 103.  
107, 108.
- Randal, Samuel, Notice of, 28.  
Letter from, 28.  
Letter to, 45.  
158.
- Rawlinson, Abraham, 234.  
Rawson, John, 296, 301, 302, 307.  
Read, Thomas, 296.  
Real, John, Notice of, 14.  
Letter from, 15.
- Rhodes, Sir John, 203.  
Notice of, 241.  
Letter from, 241.
- Rhodes, Martha, 241.  
Rich, James, 54.  
Richardson, John, Notice of, 15.  
15, 96, 186, 206, 208, 225, 226, 228,  
259, 264, 298.
- Rilston Meeting and Meeting-house, 45, 71, 313.  
Rix, William, Letter to, 161.  
Roberts, Hugh, 143.  
Robinson, John, 53.  
Robinson, Michael, 298.  
Robinson, William, 180, 191, 247.  
Rodman, Thomas, Notice of, 220.  
Letter to, 220.  
Letter from, 274.
- Rodman, John, 156, 238.  
Letter from, 238.

- Rogers, Mary, Notice of, 103.  
     Visit to Barbadoes, 192.  
     104, 192.
- Rook, George, 168, 195, 217.  
     Notice of, 215.
- Rudd, Thomas, 203, 279.
- Russell, Hasadiah, 188.
- Sakra, Daniel, 122.
- Salterforth Meeting, 71, 313.
- Sanders, Charles, 171.
- Scalehouse Meeting, 45, 312, 313.
- Scarhouse Meeting, 71, 96, 315.
- Scarth, Joseph, Notice of, 195.  
     Letter from, 196.
- Scostrop, Locality of, 11.
- Scostrop, Richard, Notice of, 45.  
     312.
- Scriptural Instruction, 199, 220.
- Sedgwick, Jane, 279.
- Sedgwick, Stephen, 279.
- Selside Meeting, 71, 312.
- Settle Meeting, 71.
- Settle Monthly Meeting, Certificates of, 20, 51.  
     Epistles to, 25, 71, 75, 111.  
     308, 309.  
     Gathering of, 309.
- Shackleton, John, 308.
- Sharpe, William, 54.
- Shippen, Edward, Notice of, 176.  
     Letter from, 176.  
     122, 224.
- Shippen, Rebecca, 224.
- Simpson, James, 298.
- Simpson, Mary, 204.

- Slack, John, Letter from, 177.  
Slaidburn, 315.  
Slater, William, 279, 297.  
Slocum, Eleazer, 188.  
Slocum, Mary, 188.  
Slocum, Peleg, Notice of, 186.  
188.  
Smales, Miriam, 196.  
Smith, Francis, 298.  
Smith, John, 54.  
Smyth, Thomas, 171.  
Snayden, John, 314.  
South America, Visit to, 213.  
Southebe, William, Letter from, 141.  
Sowle, J. 284.  
Sparrow, Solomon, Letter to, 161.  
Squire, Adam, 52, 62, 110 125, 178, 296.  
Notice of, 90.  
Letter from, 90.  
Letter to, 101.  
Stall, Jennett, 24.  
Stinkhorn, 206.  
Stockdale, Thomas, 23, 53, 62, 110, 125.  
Stockdale, William, 297, 307.  
Story, Thomas, 85, 114, 146, 149, 150, 172, 173, 176, 181,  
186.  
Stott, Abigail, 12, 29, 60.  
Notice of, 279.  
Testimony of, 280.  
Stott, Jacob, 282.  
Stott, John, 12, 60, 280, 288.  
Stow, Jennett, Notice of, 203.  
279.  
"Strange Thing," 206, 208.  
Strettel, Amos, 158, 168.

- Stubbs, Thomas, 312.  
 Swire, Thomas, 29.  
  
 Tatham, Christopher, 125.  
 Tatham, James, Notice of, 18.  
     Letter from, 19.  
     232, ~~233~~, 244.  
 Tatham, John, Notice of, 20.  
     18.  
 Tatham, Thomas, 299.  
 Taylor, John, Notice of, 210.  
     53, 212.  
 Taylor, Jonathan, and Negroes, 86.  
 Tennant, James, 315.  
 Testimony of Abigail Stott, 280.  
     of Alice Ellis, 284.  
     respecting Alice Ellis, 304.  
     of Thomas Thompson, 286.  
     of Settle Monthly Meeting, 288.  
     respecting Roger Haydock, 48.  
     respecting Jeremiah Grimshaw, 212.  
     respecting John Wynn, 183.  
     of York Quarterly Meeting, 297.  
 Thomas, Edward, 226.  
 Thomas, Samuel, Letter to, 161.  
 Thompson, Francis, 54.  
 Thompson, Gilbert, Notice of, 139.  
     Letters from, 140, 164.  
 Thompson, Thomas, Notice of, 228.  
     Letter from, 229.  
     54, 169, 231, 260, 264.  
 Thompson, William, 54.  
 Tillotson, Phœbe, 279.  
 Tomes, Francis, Letter from, 228.  
     Letter to, 267.

- Tomes, Francis, 155.  
Tomkins, John, Notice of, 54.  
    Letters from, 55, 65, 138, 166, 206, 209,  
    231.  
    100, 153.  
Tomlinson, John, Letter to, 43.  
    125, 296, 301, 302.  
Townsend, William, 100.  
Trafford, Thomas, Notice of, 21.  
    215, 218.  
Trustees, 301.  
Tucker, Abraham, 188.  
Tucker, Hannah, 188.  
Tucker, John, Notice of, 186.  
    122, 188.  
Tucker, Ruth, 188.  
Tunstall, Robert, 297, 302.  
Turner, Robert, 298.  
Turner, Thomas, Visit to America, 107, 108.  
    138.  
  
Vears, Thomas, 315.  
  
Wade, John, 125.  
Waithman, James, Notice of, 206/  
    208.  
Waldenfield, Samuel, 205.  
Walker, John, 54.  
Waln, Nicholas, Notice of, 96.  
    Letter from, 170.  
    112.  
Walton, James, 279.  
Wanton, Joseph, 122.  
Wardell, Robert, Notice of, 38.  
    39, 192.

- Watson, Mary, 279.  
Watson, Samuel, 52, 279.  
Weatherall, John, 297.  
Webb, Elizabeth, Notice of, 103.  
104.  
White, William, 54.  
Wilcox, Stephen, 186.  
Wilde, Thomas, Notice of, 245.  
52, 279, 296.  
Wildman, James, 279.  
Wildman, Martin, 112.  
Wildman, Richard, 279.  
Wilkinson, Hannah, 307.  
Wilkinson, John, 191.  
Wilkinson, Richard, 23, 24, 29, 53, 62, 83, 98, 110, 124,  
258, 296, 302.  
Wilkinson, Simeon, Notice of, 92.  
Letters to, 42, 93.  
296, 302, 307.  
Wills, Daniel, 55.  
Wills, Hope, 55  
Wills, John, 55.  
Wilson, Agnes, 226,  
Wilson, Ann, Notice of, 232.  
234.  
Wilson, Ann, 268.  
Wilson, James, Notice of, 202.  
201, 214.  
Wilson, Thomas, Notice of, 262.  
172, 175, 264.  
Windle, William, 53, 296. ( )  
Wood, John, 107.  
Woodson, John, 85.  
Wray Meeting, 314.  
Wrong Spirits, 259,

Wyld, William, Notice of, 211.

212.

Wynn, John, Notice of, 128, 183.

Letters to, 37, 128.

Testimony respecting, 183.

36, 179.

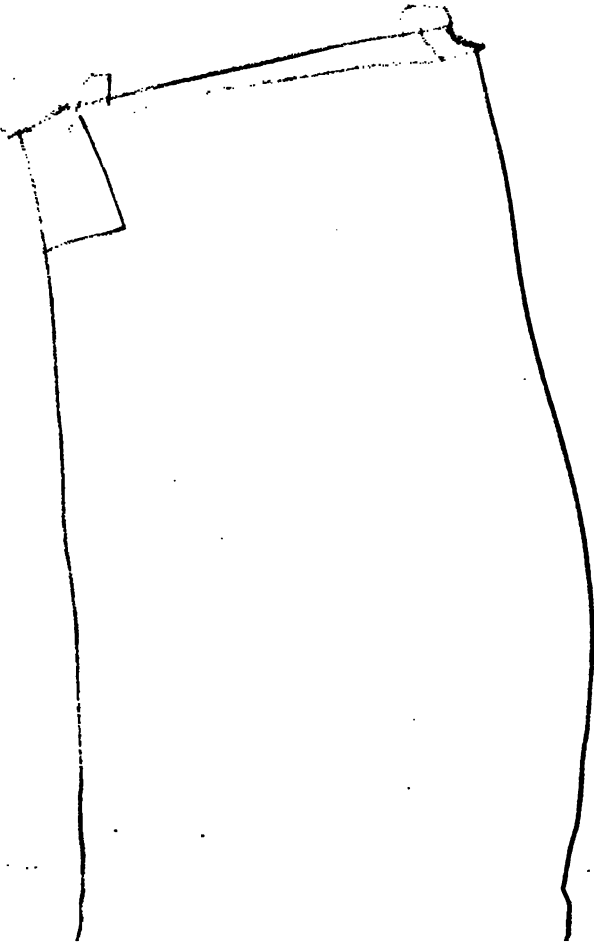
Wynn, Stephen, 54.

Yearly Meeting at Lancaster, 276.

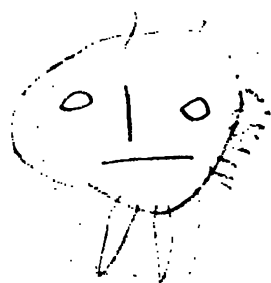
Yellow Fever, 170, 171, 173, 175, 181.

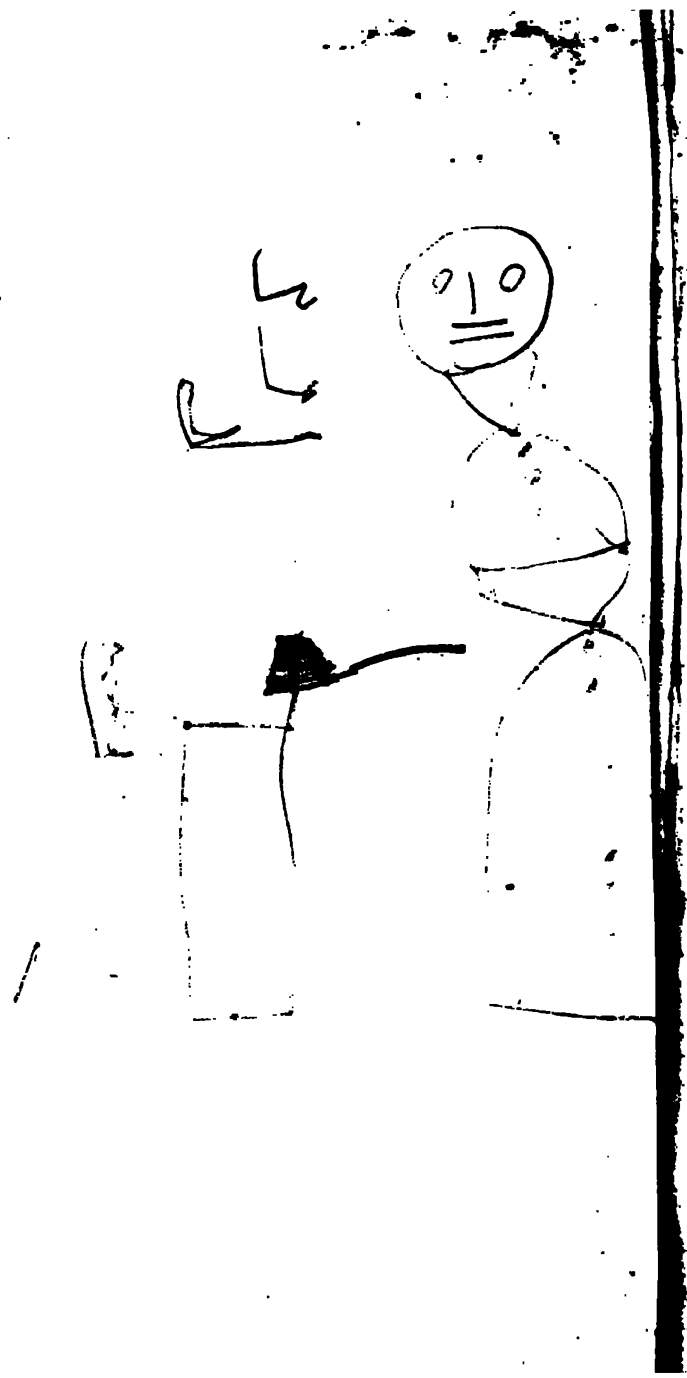
York Quarterly Meeting, Certificate of, 53.





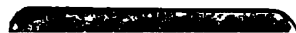


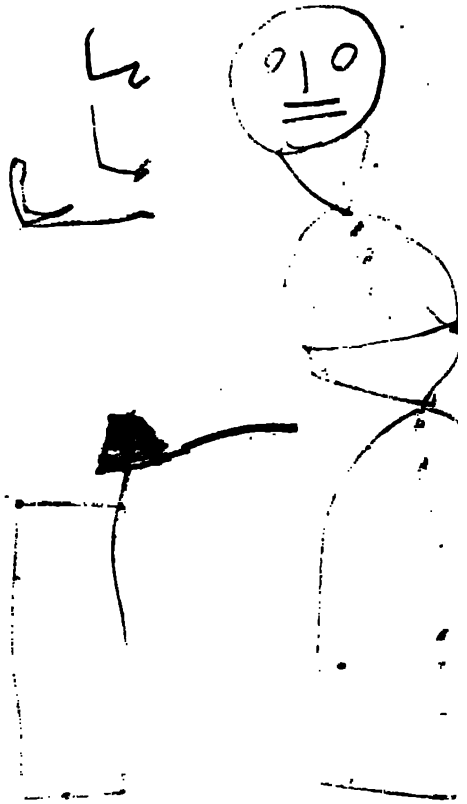






3 2044 029 887 692







3 2044 029 887 692



